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CHRONICLE

November Elections.—The contest for State and municipal offices in New York resulted in a sweeping victory for the Fusion forces. John Purroy Mitchel, Collector of the Port, was elected Mayor of New York by a plurality of 121,000. The new chief magistrate of the city will have patronage at his disposal in 250 commissionships and other offices in the administration, the payroll of which amounts to more than \$1,000,000 a year. The rout of the Tammany ticket was complete. In other parts of the country the Democrats suffered no significant reverses, and the results are generally interpreted as an endorsement of the Wilson Administration. In Maryland the Democrats will have a majority of three-fifths in the Senate and more than that in the House of Delegates, while they have elected Blair Lee to the Senate, following a campaign in which national issues were paramount. In New Jersey, James F. Fielder, President Wilson's candidate for Governor, carried the State by a plurality of 33,000. This, too, in a State where a faction of the party went bodily over to the Republican candidate and exhausted every resource to discount the popularity of the President in his own State. David I. Walsh, by the largest vote ever cast for a Democratic candidate, was elected Governor of Massachusetts, in spite of the defection of Governor Foss and regardless of the latter's bitter attack upon the tariff policy of the Democratic party. In minor elections, such as those for Mayor, the Democrats have generally been successful. For instance, Newton D. Baker, the Tom Johnson Mayor of Cleveland, was reelected over his Republican opponent, Davis, and Indianapolis gave its votes to a Democrat, Joseph E. Bell, who defeated a Progressive and a Re-

publican. Cincinnati, however, elected a Republican for mayor by a plurality of about 3,000 over the present incumbent, a Democrat.

According to the New York *Sun*, "the indications are that the interest of the present Federal Administration in the political affairs of Greater New York is going to continue to be both direct and potent."

Mexico.—The American press gave general circulation to the report that what amounts to an ultimatum was served on President Huerta on November 2 by Nelson O'Shaughnessy, American Chargé d'Affaires, acting on instructions from the State Department at Washington. According to the report President Wilson's demands, as conveyed to President Huerta, were that the latter must no longer retain the Presidency of Mexico, that he must resign without delay, and refrain from any action which would place in the Executive chair any of his followers or family. General Blanquet was debarred from the Presidency by Mr. Wilson's communication, as was every man on whom General Huerta might desire to bestow the mantle of power. Formal statements were promptly made by Secretary Bryan and Mr. O'Shaughnessy that no "ultimatum" had been delivered to President Huerta by this Government. According to the New York *Times*, Mr. Bryan was plainly provoked over the "ultimatum order." The Secretary intimated that it had been instigated from elsewhere than Mexico City, and said that investigations of previous news despatches, dated London, had indicated that they were in reality put out in this country. For the circulation of the rumor regarding the ultimatum order the New York *Times* editorially holds Secretary Bryan responsible. The reports were not published until every effort had been made to verify them.

"They were placed before the Secretary of State by all the correspondents in Washington. He refused to speak. . . . It was in Mr. Bryan's power to suppress the reports, but he chose not to speak until they had been printed in all the morning newspapers and most of the evening newspapers as well. No Foreign Office in Europe would be guilty of such an action." To prevent any further misrepresentations of President Wilson's handling of the Mexican situation, Secretary Bryan sent a note to Great Britain and other foreign powers, promising that no move of importance would be made by the United States without giving the Foreign Powers most concerned advance information.

Harvester Trust.—Attorney-General McReynolds concluded his arguments for the dissolution of the International Harvester Trust Company before the Federal Court at St. Paul, Minn. He asked that the defendants have a reasonable time to submit to the court a proper plan of reorganization. Considerable emphasis was laid on the request that stockholders of the companies be kept separate, the Attorney-General insisting that no dissolution would be real until this was accomplished. The growth of the Harvester Company has been enormous. In 1903 its total business amounted to \$53,000,000; in 1912 it had increased to \$125,000,000; and between 1903 and 1911, the latest figures available, the assets of the concern had increased from \$130,000,000 to \$223,000,000. The International Harvester Company says the Attorney-General holds in one combine more than 90 per cent. of the great harvesting companies of the country.

Cuba.—The press cables from Rome state that the Most Rev. Adolphe Alexander Nouel, Archbishop of Santo Domingo, and formerly Provisional President of the Dominican Republic, has been appointed by the Pope Apostolic Delegate to Cuba and Porto Rico. His Excellency was born at Santo Domingo, December 12, 1862. He was appointed coadjutor to the Archbishop of Santo Domingo and titular of Methymne, Oct. 8, 1904, and consecrated by Cardinal Merry del Val, in Rome, on October 16. He succeeded to the see of Santo Domingo, August 21, 1906. He was elected President of the Republic on November 30, 1912, but resigned the office on December, 16 following.

Colombia.—On the tenth anniversary of the separation of Panama from Colombia, the Colombian Senate in session at Bogota unanimously adopted a resolution declaring again that Colombia's isthmian rights are imprescriptible, at the same time protesting against the causes preventing the use and defence of her rights and stating that she would view with satisfaction anything modifying those causes and replacing them by acts of equity and justice.—The Government took occasion from the late Eucharistic Congress at Bogotá to pay the nation's homage to Christ our Redeemer in the august mystery of the Eucharist.

Canada.—A by-election for the Provincial Legislature in the Peel constituency has resulted in the retaining of the seat by the Conservatives, but their majority is reduced by nearly one-half. The Ottawa Government had hoped for results in the late elections that would have rebuked the opposition to the Naval Bill and justified them in a new attempt to push it through Parliament. They will hardly undertake to do so at present.—The Government has been applied to for an extension of the navigation season on the St. Lawrence. It proposes to do its share, but the matter depends, so far as ocean shipping is concerned, upon the insurance companies. The Department of Marine will try to keep the river open between Quebec and Three Rivers throughout the winter by means of ice breakers.—Since the new tariff came into effect in the United States, Canadian cattle have been crossing the border, selling in Chicago at prices below those of the regular Canadian markets. The explanation is to be found apparently in the unsatisfactory condition of the West. The cattle owners are being pressed by their creditors, and so are forced to sell when the opportunity offers. American buyers, understanding the situation, go through the country giving them the opportunity, fixing the price themselves. The condition of the wheat growers is much the same. The grain coming out is, for the most part, of No. 1 Northern grade; but the growers have to sell at whatever price is offered, to pay their debts.—Thirty-nine natives of British India, awaiting deportation under the British Columbia Immigration laws, have applied for Habeas Corpus, in order to test the legality of these laws. Should they persevere, the right of one part of the Empire to exclude the people of another part will be settled in the highest English court of appeal.—The trials of the Nanaimo rioters have ended in the sentencing of many to imprisonment, the leaders getting two years. The Dominion Trades and Labor Congress, urged by the United Mine Workers of America, has appealed to the Minister of Justice to remit the sentences. It is also asking for an arbitration board to settle the matter in dispute between the miners and their employers.

Great Britain.—The Suffragists have resumed their felonious practices. They have committed several acts of arson, and threaten more. The Government resolved lately not to allow those convicted of this crime the benefit of the "Cat and Mouse" Act, which has worked out, as every reasonable person must have foreseen, into a general pardoning machine.—Failures of native banks in India have begun again on a larger scale than those of a few weeks ago. The Indian Government is much concerned. It had hoped that the natives would learn to trust the banks, and so give up by degrees their habit of hoarding gold, which has done much to disturb the money-market. Whatever foundation there may have been for such hopes, they are now shattered.—The engine driver of the train wrecked some time ago on the

Midland Railway, in Yorkshire, was convicted of manslaughter, and received the light sentence of two months' imprisonment. Probably the authorities hoped that the unions would not think it worth while to agitate over a merely formal sentence. If so, they were disappointed. The railway-men threatened a general strike unless the man was pardoned, and the Government gave way.—The constituency of South Lanarkshire has been opened by the death of Sir Walter Menzies. It gave a majority to the Government of 1,200 at the last election. The Unionists have won Reading from the Government with a small majority over the combined vote of the Liberal and the Socialist candidates. In Linlithgowshire they succeeded in reducing the Liberal majority of over 2,000 to about 550.

Ireland.—Mr. Asquith's speech at Ladysmith, in which he declared that "nothing is to be done which will erect a permanent or an insuperable barrier in the way of Irish unity," has started a controversy as to why he put qualifying terms to the "barrier." But confidence is restored in his further assertion. "Nothing is to be done which will interfere with the setting up in Dublin of a subordinate Irish Parliament with an Executive responsible to it. That is the root of our principle and our Bill; from that we cannot and shall not depart. . . . We are not going to be false to the trust which the vast majority of the Irish people have reposed in us. We are not going to betray their cause." John Dillon, at Carlow, said he expressed Nationalist willingness to go any distance to meet the Ulster Unionists, short of sacrificing the Principle of Home Rule. John Guiney, brother of the late member, is the unopposed nominee for the vacancy in North Cork.—Continued prosperity is indicated by the total number of 640,622 open accounts in the Post Office Savings Bank in Ireland on December 31st last; at the end of 1907 it was 525,441. The amount standing to the credit of all open accounts was £12,820,870; in 1907 it was £10,575,914; in 1896, £6,153,778, and in 1881, £1,723,395.—No further attempt has been made by the Syndicalist strikers to deport poor children from Dublin to England. Archbishop Walsh has had a special collection made for the poor children's fund, and a balance of \$10,000 in the treasury of the recent Irish National Pilgrimage to Lourdes has been turned over to the archbishop for the benefit of the children of the workmen affected by the strike. T. P. Gill, speaking in Waterford, referred to the manner in which Irish industries were being ruined by the strike, said Wexford had gone back five years in its progress.—Rev. Thomas Wheeler, S.J., who succeeded Father Matthew Russell as editor of the *Irish Monthly*, is dead. He was in his sixty-fifth year. He came of a distinguished Wexford family. Two of his brothers were priests and Bishop Carbery, O.P., of Hamilton, Canada, was his uncle.—Right Rev. John G. Neville, C.S.Sp., has been consecrated titular of Carrhoe and Vicar Apostolic of Zanzibar

by Bishop O'Donnell, who in a congratulatory address said: "Religion and education and the welfare of the people, especially of the poorest classes, were the objects for which the bishops of Ireland were striving, but surely it was a consoling thing that they had lived to see the time when they were just to step into a new era and a far better prospect for the men who live in this old country."

Rome.—Nathan the Hebrew Mayor of Rome resigned his office on November 5. The "bloc" was seen to have split when the two candidates it had supported in Rome failed of election on the second ballot. The complexion of the legislature, however, has not materially changed. The Liberals have elected 240, but the defeat of Prince Teano and Scipione Borghese for both of whom Nathan had made a personal canvass prompted his action. The office of the newspaper which is the organ of the "bloc" was sacked by the mob and the editors beaten. A peculiar feature of the second balloting was that although it took place on Sunday it was more riotous than the week-day performances. Pistols were used and only the presence of a large force of police prevented graver disorders. Most remarkable of all is that the suffragettes shared in the frenzy, rushing about in autos and cabs, distributing pamphlets and urging the electors to vote for candidates who favored woman suffrage.—His Eminence Cardinal Louis Billot, S.J. has been appointed protector of the Pontifical Latin-American College.

Italy.—In conjunction with Austria, Italy remonstrated with Greece for persisting in its opposition to the work of defining the limits of the Albanian territory according to the decision of the London Conference.—Giolitti's program is said to embrace the pacification and consolidation of Tripoli, naval expansion, tax reduction, and extension of education. For the last named the budget has been doubled. That with the other things proposed will make it difficult to carry out the project of tax reduction. As all the members of the Cabinet were returned, the policy of the Government is apparently endorsed by the voters.

France.—The fearless letter of the five bishops of Brittany has attracted the attention of the country. They repudiate any disloyalty to the Republic in denouncing the lay schools and demand as French citizens the means to educate their children in schools which will not assail religion. They point out also the superiority of Catholic schools in secular training and quote Clemenceau himself in proof of their assertion.—As New York has been extravagantly expanded into a "Greater New York" so there is to be a "Greater Paris." All the suburbs which cluster around the fortifications are to be taken in so as to make the city six times greater than it actually is. As Paris has 148 people to the acre compared with London's 64, the enlargement it is hoped will help to do away with the present congestion. Great changes are

proposed within the limits of the present city to provide small parks for the people. Great parks outside of the fortifications are also proposed.

Germany.—Under the title of Ludwig III the former Prince Regent of Bavaria, has now ascended the throne. For the first time within twenty-seven years the royal banner was unfurled over the Wittelsbach Palace. Both Houses of the Bavarian Diet had previously accepted the resolution which threw open for him the way to the throne. On November 5 Baron von Hertling announced in the Diet that, in accordance with the constitutional law of November 4, 1913, the regency had come to an end. Dr. Orterer, the President of the Ministerial Council, then read the Proclamation of the new King, Ludwig III, which the Diet received with loud and enthusiastic cheers. King Otto's insanity had been hopeless long before his accession to the royal dignity, of which he never had any conception. King Ludwig III pathetically referred to this condition in his Proclamation. "Deep concern for the welfare of the country," he said, "has led to the serious decision of ending the regency and declaring the vacancy of the throne. The question of succession has therefore been opened and the crown has come upon Us according to the right of primogeniture and inheritance in agnatic line of descent. We have therefore begun as King to rule this land and have entered into full possession of the kingly rights which are Ours by the grace of God." After a reception in the castle, where he received the congratulations of the nobility, King Ludwig III drove through the streets of the city, where the people hailed him with unbounded joy and affection. Later the army took its oath in the various churches throughout the country. Dispatches containing messages of most intimate attachment and mutual love were exchanged between the King and the German Emperor. The rejoicing is universal except for the revolutionary elements who are openly opposed to the monarchy. The day preceding the royal proclamation two members of the Diet had been officially sent to Fürstener Palace to ascertain the condition of the insane King Otto. They found him in a pathetic state, moving about aimlessly and uttering inarticulate sounds. As they withdrew they heard a sudden crash and found that he had dashed to the floor the tray with its porcelain dishes from which they had been served.

Austria-Hungary.—An important visit has been paid by King Ferdinand of Bulgaria to the Austrian Emperor and to the Austro-Hungarian Minister of Foreign Affairs, with whom he was in conference for many hours. The Bulgarian King was on his way to Castle Konopischt in Bohemia, where he accepted the hospitality of the Austrian heir apparent, Franz Ferdinand. The condition of Count Kossuth, the leader of the "Kossuth Party," is now declared to be hopeless, and his death may be announced at any moment.—The old scenes of disturb-

ance are repeating themselves in Parliament. Upon the attempt of the guards to remove certain members the Opposition arose and left the hall.—The Austrian emigration problem will probably be solved by the appointment of a committee which is to search the ships carrying emigrants, in order to make impossible the transportation of such as might be demanded for military duties. At all events it is thought that the Government will control the situation with a strong hand.

Syria.—The Jesuit Fathers of the Lyons Province, who have the management of the well-known medical faculty of Beirut, are about to open, at the beginning of the next school year, a law faculty and a high technical school. Both schools will be subsidized by the French Government, which, it must not be forgotten, has always subsidized the medical faculty and acknowledges the diplomas it confers.

Holland.—The Socialist Polak, President of the Diamond Workers' Union, has been chosen as a representative of the Province of Friesland, in the Upper House of Parliament. The successful campaign of the new member, it is claimed, was a logical sequence of the overtures made by the Government last July to induce several leaders of the Socialist party to enter the new Cabinet.

India.—From Simla, the summer capital of India, Consul Henry D. Baker writes that in the spring of 1914 work is to begin on what will be one of the most novel undertakings of the world, a great aerial cableway about 75 miles long across the Himalaya Mountain barriers which separate the beautiful and famous "Vale of Kashmir," in the native state of Kashmir, from the plains of the Punjab in northern India. This will be by far the longest cableway in the world, the longest at present being one of 22 miles in extent in Argentina. This cableway will solve for the Kashmir state the serious problem of transportation into the rest of the Empire of India. At first it will be used for freight only. If it is found to work with safety it is likely that in a year or two cars will be equipped for carrying passengers. A London firm will organize a company to undertake the work under a concession from the Kashmir Government, which will subscribe for one-third of the capital stock. The cost will be about \$1,500,000.

China.—By a proclamation issued November 5, President Yuan Shih-kai expelled from Parliament the three hundred members of the Kow-Ming-Tang Party. Formerly adherents of the exiled Dr. Sun Yat-Sen, they have labored to curtail President Yuan's authority, and favored a Constitution that would make him absolutely dependent on the Parliament. Martial law is reported to be in operation in Peking, and executions are numerous. Parliament since it convened has accomplished little, but grave disorders meanwhile are spreading among the people.

QUESTIONS OF THE DAY

Ancient Labor Organizations

I—ORIGIN AND DEVELOPMENT.

Few subjects can match for interest and importance in our age of industrial conflicts and organization the history of the trade unions of the past, the ancient and medieval labor guilds. The exploits of kings and captains, the rise and fall of monarchies, the clash and clamor of war, and the stealthy intrigues of world-conquering diplomacy can no longer rouse the masses as do the narratives that tell with sympathy and justice the homely tale of the struggles, the successes and the failures of the great classes of the laboring poor. For the Christian especially the victories of David and the splendors of Solomon must pale before the thought of the humble workshop of Nazareth.

If the history of labor is of interest to all, the accounts that give authentic information of the development, methods and results of more than twenty centuries of labor organization are particularly indispensable for the student of social problems.

That such organization took place long before the first clear evidence of it is afforded by ancient documents and inscriptions appears sufficiently manifest. The need of fellowship was always strongly felt by man, and with it came that natural impulse towards association to whose benefits no one could ever be entirely blind. But the first authentic records of trade unionism hitherto discovered brings us back no farther than the sixth or seventh century before Christ for the institution of the system of craft guilds.

Plutarch (*Numa* 17), as is well known, attributes them to the second legendary king of Rome, Numa Pompilius (715-672 B. C.). His statement must not, however, be received too credulously. It implies, nevertheless, that a century before the Christian era certain trade unions existed at Rome which, in the popular mind, dated back to time immemorial. According to a method sufficiently common at a period when historic criticism was less exacting, all were ascribed to the king to whom Rome was said to be indebted for other most important institutions. After the same convenient fashion the fables of animal life were gathered gradually about the name of Æsop, though many had existed even long before his day, and were later to be found among the ancient writings of the Egyptians.

Florus, we should mention, attributes the origin of the Roman labor organizations to Servius Tullius for the same reason. (1, 6, 3.).

The distinct craft guilds, or trade unions mentioned by Plutarch, as founded during the reign of Numa, are eight in number, while a ninth was said to embrace "the remaining trades." Departing somewhat from the cus-

tomary English interpretation of the Greek text, we may classify the eight crafts as follows:

1, Flute-Players; 2, Goldsmiths; 3, Builders; 4, Dyers; 5, Tailors; 6, Tanners; 7, Coppersmiths; 8, Potters. That all these crafts existed in a specialized form at this early period is seriously to be questioned. Other trades, moreover, which were then probably of greater importance, are not mentioned here. Certain, however, it is that these ancient unions were regarded with a special reverence by the Romans, and consequently outlived the laws which proved fatal to so many other associations.

Shortly after the period to which tradition ascribed the beginning of the gild system, in Rome, Solon (born in 638 B. C.), introduced his sweeping reforms in Greece. They completely changed the conditions of capital and labor at Athens. The poor had there been ground down to such utter destitution and misery that they sold their very sons and daughters, and lastly, even their own bodies into slavery to the masters of bread, in whose hands were the keys of wealth. In this stress of popular despair, which threatened to culminate in a bloody revolution, rich and poor alike chose Solon for their archon. Unlimited power was conferred on him to introduce whatever economic and constitutional reforms might be needed. As a consequence the law which reduced the laborer to slavery in lieu of the payment of his debt was abrogated. He was given the right to vote, although he could not himself be elected to office, and was ranked in the fourth class of citizens. Slight as such benefits may seem to us, they were regarded as a great boon in their day. A Greek fourth estate had thus been created.

To Solon likewise is ascribed by Gaius the Athenian law, considered as the charter of subsequent trade unions, which permitted the organization of societies, provided they were not hostile to the State. The Roman law engraved upon the Twelve Tables, which granted this same privilege, is regarded by Gaius as only a translation of the Solonic legislation. (*Fourth Book of Gaius on the Law of the Twelve Tables*. Digest XLVII, Tit., 22, *De Collegiis et Corporibus*.)

The guilds were in Rome commonly called *collegia*, in Greece *eranoi* and *thiasoi*. Other names were likewise in use, but all these appellations, like the English equivalent, "gild," were applied to societies of almost every variety. While little is known of the statutes of the labor organizations in particular, the constitutions and customs of the guilds in general are perfectly familiar to us. We here reproduce a description which comprises the salient characteristics of the Greek association. Each of these details was not, of course, to be found in every given instance.

"Let us now consider," writes Mr. H. Tompkins, "What these companies were which are called by the name of *eranos* and *thiasos*, and of which the inscriptions have revealed the number and importance. They were formed of members who met together to sacrifice to certain divinities and to celebrate their festivals in common;

besides this they assisted those members who fell into necessitous circumstances, and provided for their funerals. They were at once religious associations and friendly societies. Sometimes they daringly partook of a political and commercial character. These private corporations (recognized by the State), had their presiding and other officers, their priests, their funds supplied by the contributions of members and the liberality of benefactors. They assembled in their sanctuaries and made decrees. They were found in great numbers in the important cities, and especially in the maritime ones. At Rhodes, for example, they were the Companions of the Sun, the Sons of Bacchus, of Minerva Lindienne, of Jupiter Atagyrius, of Jupiter Soter." (*Friendly Societies of Antiquity*.)

Although the reality was not always as idyllic as this picture represents it, and a statue of a god was usually sufficient to constitute the sanctuary, if we may so call their locals, yet the idea of a perfect Greek gild is here sufficiently expressed. Greater stress might, however, be placed upon the convivial nature of the banquets, which in the latter state of Greek and Roman society may almost have been the principal reason for the existence of such associations, and probably consisted in wild debauches and orgies. Political intrigues, as we shall see, were frequently a prime motive. How closely the trade gilds approximated to the description here given it is difficult to say, yet they were doubtlessly conformed, as far as possible, to the general gild ideal of their time.

It is to Rome, however, that we must turn for a complete and systematic development of craft and merchant gilds. The inscriptions dealing with them are countless in number and amazing in their variety. Almost every division of trade seemed to possess its union. Taruntinus Paternus, who was Prefect of the Imperial Guard in 179, enumerates thirty craft unions which were especially privileged by the Government. Yet he mentions only such trades as were connected with military work. (*Dig. L. 6, 7. Liebenam, "Zur Geschichte und Organisation des Römischen Vereinswesens."* p. 48.) Constantine in 337 extended special privileges to thirty-five trade corporations.

It is interesting to note that a grouping similar to that of the Middle Ages was likewise observed at Rome. The potters occupied the Esquiline, the silk-workers and perfumers were settled in Tuscan Street, the oil-dealers and cheese-mongers had their booths in Valabrum, and the silversmiths and tanners were located beyond the Tiber.

As in the Middle Ages, so here likewise streets or sections of the city were often named after the tradesmen and merchants who displayed their wares in them. Thus we have Perfumers' Street, Harness-makers' Street, Corn-venders' Row, and Sandal Street. In the latter Apollo Sandaliarius, or Apollo of the Sandal-makers, had his shrine.

The ancient Roman gilds were, according to ancient custom, placed under the special guardianship of some

divinity. While merchants naturally turned to Mercury, the craftsmen most frequently dedicated their gilds to Minerva, the goddess of the arts. Ovid in particular tells of the many various classes of workingmen and women who assisted in great throngs at the celebration of her feast. (*Fast. III, 308 sqq. 819-832.*) The gilds, as we have seen, at times made the temples of a god their meeting places. Thus the merchant gild described by Livy, which met in the temple of Mercury, took for its feast the anniversary of the temple's dedication. The same author writes of a gild of flute-players, who went upon a strike because the censors forbade them to hold their banquets in the temple of Jupiter at Rome, as had been their custom from the earliest times. They consequently went in a body to another city, where they were well received. But when they had celebrated their feast, and all were helplessly drunk, they were placed upon a wagon and so returned to Rome, where a reconciliation took place. (*Livy ix, 30.*) Liebenam refers to other classical authors who have different versions of this story, but it serves at all events to illustrate existing conditions.

JOSEPH HUSSLEIN, S.J.

Laying the Alcoholic Demon*

The scientific and practical treatise, entitled "The Cure of Alcoholism," has to-day a world-wide application. Books have been written on the subject in the thousands, and advertisements of absolute cures in the hundreds of thousands; and our legislatures have been filling their records with speeches and their codes with prohibitory enactments on this very disturbing politico-social theme—with the result that the sale of alcoholic liquors has doubled in a decade. Most of the books were written by zealots without scientific knowledge or balanced judgment; the patent cure-all but added new diseases or intensified the malady; and the prohibition laws, resting on a merely legal and not a moral basis, and often on a party motive that continued to provoke partisan opposition, have lamentably failed to prohibit. Dr. O'Malley has as intense dislike of alcoholism, and as little appreciation of the value of alcoholic beverages in any form, as the most rabid prohibitionist; but he has made a scientific study of the pathology, history and statistics of the subject, its causes, consequences, varieties, degrees and environments, and as an especially experienced physician and well-informed Catholic, he knows the moral, as well as medical remedies that are efficient, and in how far they are applicable. His statements and inferences are, therefore, neither far-fetched nor onesided, and as he covers as much of the entire ground as the lay reader can travel with a medical expert, he has produced the most thorough and satisfying review of alcoholism in all its phases that has been given to the general public. It

*The Cure of Alcoholism. By Austin O'Malley, Ph.D., LL.D. St. Louis: Herder. \$1.35.

has the additional advantage of a directness and pithiness of style and a wealth of illustrative information that make the reading easy and inviting.

The first part, dealing with the medical aspect of the disease, explains the nature of alcohol, its proportions in liquors and patent medicines and its physical and mental effects; its relation to infectious diseases, insanity, imbecility, crime, pauperism, occupation and climate; the transmission of alcoholic tendencies through heredity; the history and inefficacy of restrictive legislation; the treatment of alcoholism in English and American institutions, and finally the most approved physical prescriptions for its cure in the various stages and degrees. Of the prescriptions' efficacy we do not presume to judge, except in so far as they are the result of the wide experience of a keen and conscientious physician; but not a few of his conclusions on non-medical matters may be questioned. His theory that the white, brown, yellow and black races flourish and multiply only within zones marked by definite degrees of latitude or isothermal lines, would make most Americans, except the tropical or near-tropical negro, incapable of development. He instances as proof that Northern Europeans decay in a hot climate, that the Gothic, Lombard and Norse conquerors of Spain, Italy, Sicily, ultimately disappeared. But the same is true of the Franks and Burgundians, the Normans in England and Ireland, of all the dynasties of the period, and of all conquerors who were not numerous enough to absorb or exterminate the native peoples. Their disappearance, as an entity, was due not to climate, but to gradual absorption into the larger numbers of the general population. Another instance is the dying out of a Norwegian colony in Texas. A single instance is not convincing. French families have died out in France, and have flourished in Canada, far north of the isothermal zone our author would assign them; and we happen to know several Norwegian families in a southernmost Texas city that have multiplied healthily to three generations. The progenitor in one of them had recently a golden jubilee that was attended by seventy-two vigorous descendants. The fact that they were all Catholics might have been the factor differentiating them from their decadent compatriots.

It is a factor that Dr. O'Malley by no means overlooks. He believes strongly in the force of heredity—sometimes overlooking in his appraisal several counter-acting elements—and he holds up as a deterrent to bibulous parents the certainty of transmitting the alcoholic tendency to their offspring for many generations. He also insists that the physical craving must be eliminated from the system by medical treatment before the patient's will power is free to act; but when this is done he prescribes a course for physician and patient that has seldom found its way into medical books. Chronic and occasionally confirmed drunkards have been known to conquer the habit without recourse to religious aids; but Dr. O'Malley has little faith in the frequency of such

cures, and less in their permanence. Holding that the supernatural helps which strengthen and reinforce the will and illumine the intellect are normally the only efficacious remedies, he devotes somewhat more than half of the 312 pages to this phase of the question. It will astonish many of his medical readers, opening up to them a new world that they would do well to take possession of. They will find an excellent summary of the moral and dogmatic theology on the subject expressed with pulpit force in the more rigorous and homely idiom of the medical lecture room.

Having explained the moral responsibility of the drunkard for his own act and the evil done to his offspring, and the general uselessness or danger of alcohol as a medicine—even in the case of snake bite it but adds one poison to another—the author gives an extended and useful chapter on the control of the passions, the correlation of which is such that the mastery of one conduces to the mastery of all, and *vice versa*; on the fundamental virtues of prudence, temperance, justice and fortitude that bring the concupiscent and irascible emotions into harmony with reason; and on the allied virtues and opposing vices, which are treated with theological accuracy, but with a spice that is not used in formal treatises. For instance, speaking of effeminacy as opposed to the fortitude that makes man or woman valiant: "The dawdling, mincing, simpering, candy-munching, gossiping, fluffy girl or woman is a vicious yet pathetic parasite, fit only for the limbo of babes; yet God intended that woman should hoe her row just as honestly as a man; and He will hold us accountable for the education we give girls which makes that flabby jellyfish, the effeminate woman, possible. . . . Did you ever know a romantic woman that was a good housekeeper?"

Having treated the drunkard medically according to his type and degree and, if necessary, confined him in a well-governed house of restraint from which "the politician, the police, the professional saint, the female agitator are to be kept out, except as patients," Dr. O'Malley would strengthen the moral muscles of the "flabby-willed alcoholic"—and every drunkard is essentially a weakling, "too flabby to be a vigorous scoundrel." If he is an ordinary pagan he must be taught the natural moral virtues, for they all form a chain that is no stronger than its weakest link; and to this end there is a valuable dissertation on natural virtues and the practical method of acquiring them, and a striking description of the evils of drunkenness, which thus concludes:

"It breaks vows binding before God. The worship due to the Creator is prevented or made sacrilegious by the drunkard, who may go through the forms of worship while his eyes are turned back to offal. It wrecks the drunkard's body; and if he is a father it inflicts horrible suffering on generations born and to come: idiocy, imbecility, neurosis, tendencies to disease, stupor of mind. The drunken father or mother spills blood that clamors for vengeance to the powerful and just God,

and He will and must get full satisfaction if it takes all eternity to settle the score."

The natural man can acquire the moral virtues and be cured, but he has not half the chance of the patient who has recourse to the supernatural; hence, with the floods of supernatural grace at his gates, the modern pagan who chooses to remain a merely natural man is so in the sense in which an idiot was wont to be called a "natural."

Therefore, since ordinarily the conquest of drunkenness demands the use of supernatural forces, the drunkard and his doctor are provided with a sketch of these in "Supernatural Control," a thirty-five page chapter, which is really an accurate and strikingly up-to-date epitome of St. Thomas and St. Augustine on Grace, and of the proofs of the truth and Divine origin of the Catholic Church. Sacramental grace is the spiritual anti-toxin that will complete the drunkard's cure, but he must take it in large doses, frequently and regularly. An occasional Sunday dinner will not restore his strength; it must be "daily bread." The following extract on this subject illustrates the style and thoroughness of the writer:

"The patient must arrange with a priest in his neighborhood so that he may be able to go to Confession any morning before Mass, and so leave no excuse for putting off Communion. Soon these morning Confessions will not be necessary. . . . All this is unintelligible to those who are not Catholics, but the drunkard that has been a Catholic has enough faith left to understand what is meant. A confirmed drunkard is not a Catholic, of course, except in the State census. The method described is absolutely scientific as a medical process; so scientific that as a physician I should advise a drunkard who is not a Catholic, but who is serious in his desire to reform, to become a Catholic in order to make sure of his cure. This motive would require considerable purification before it could pass the examiners, but the procedure in itself is reasonable. He must not be deterred by the example of drunkards who are set down as Catholics in the census, for 'drunkards belong to no church, except to the extent that some of them pay pew-rent.'"

There is a useful appendix on opium and kindred drugs, and a particularly helpful index. While exception may be taken to some views and theories embodied in the volume, there can be no hesitation in commending it to priest, physician and intelligent layman as an admirable and most instructive exposition of the only effective remedy for one of the most deep-rooted and far-reaching evils of our day.

M. KENNY, S.J.

An Indian Arcadia*

The great scholar, Menendez Pelayo, would have welcomed these portly volumes of Father Hernandez on

*Misiones del Paraguay Organización social de las Doctrinas Guaraníes de la Compañía de Jesús. P. Pablo Hernandez, S.J., Barcelona, Gustavo Gili, 2 vols.

the Jesuit Missions or Reductions of Paraguay. To use a phrase which Richard Le Gallienne applies to Mr. Saintsbury, here is a work to suit the learned Spaniard, that "leviathan who could swallow whole libraries at a meal." These volumes do not quite reach the bulk of Dr. Nares' "Burleigh and His Times," so wittily criticized by Macaulay. Their 1,360 well-filled pages, however, faintly remind us of it. Father Hernandez has not attempted a history of the Guaraní Missions. He did not intend to build a finished monument; he has laid its solid pedestal. He has given us a book, which for the future annalist of the Reductions will be a rich mine of information. He has gathered the ore in generous quantities; other hands must smelt and mould it to definite form. To fully understand the social and economic aspects of the Paraguay Missions this book will be almost indispensable. Three hundred pages of official documents, gathered from the archives of Seville, Buenos Ayres, Rio de Janeiro, Santiago de Chile, the Vatican Library, etc., prove the pains-taking labor and the conscientious research of the writer. Mr. Joseph McCabe, the author of what he dares to call "A Candid History of the Jesuits," might learn from this Jesuit historian the art, which, in spite of his pretended candor he seems to have scarcely even attempted to master, that of backing up his statements by documentary proof and evidence. History is no longer written as Mr. Joseph McCabe writes it. His unsupported word is not weighty enough to convince the reader of the serious accusations with which he burdens his pages.

The religions of antiquity never inspired that divine enthusiasm which throbs in the heart of the heralds of the Cross, and which was the inspiration of the missionaries of Paraguay. The philosophers of paganism never left their groves or porticoes in order to carry their teaching to foreign shores, to civilize the untutored savage and to instill into his mind and heart a knowledge and a love of the True and the Good. The religion of Christ alone, verifying the axiom that "the Good is diffusive of itself," has wrought this marvel. In her unbroken line of missionaries she possesses a convincing proof of her divine origin and constitution. By their labors in every quarter of the globe, by their heroism and extraordinary success, her apostles prove that the Church which commissioned them for their work is the very one to which Christ spoke the words: "Go and teach all nations."

The missions are the epic of Catholicism, its Iliad and its Odyssey. Few episodes of that romance are so stirring as that of the Jesuit "Doctrinas" or Reductions among the Guaraníes of Paraguay. Epic, idyl and tragedy here combined to produce a fascinating story. While following the rise and development of these communities, in their quaint and interesting historian, Charlevoix, and studying their social organization in the splendidly documented pages of Father Hernandez, we almost forget that we are dealing with facts and seem transported

into imaginary realms, such as were dreamt of by More in his "Utopia," or Campanella in his "City of the Sun."

The ideal commonwealth has long been the dream of fallen and suffering humanity. While Bacon, in his "New Atlantis," Harrington in his "Oceana," and Campanella in his above-mentioned work, were theorizing about it in the seventeenth century, the Jesuit missionaries were in some way realizing the dreams in the forests of the New World. In those vast regions now forming the republics of Paraguay, Uruguay, Argentina, and the southern portions of Bolivia and Brazil, the Jesuits organized their first mission-colony or industrial commune, technically "doctrina" or "reduction," about the year 1610, at Loreto, on the banks of the Paranápanema. They acted in full accord with the ecclesiastical and civil authorities, under the explicit sanction of Philip III, of Spain, duly recorded in the "cedulas" or royal ordinances of 1606, 1607, 1609. It was the beginning of an Indian Arcadia, the laying of the cornerstone of a Red-Man's Commonwealth. That Indian Arcadia lasted to 1767, over 150 years. For that period, the Jesuit was the Red-Man's legislator, father, teacher, purveyor, monitor; his guide, philosopher and friend. He civilized him, saved him from his vices, from his enemies and from himself. He was accused of doing it for sordid gain. When the missionaries were driven from their reductions, their enemies looked in vain for the fabulous wealth these were said to conceal. It was nowhere to be found.

These "Reductions," where the Indians were peaceably "reduced" to order, discipline, a definite social and communal life, have had, like the Jesuits themselves, their admirers and their foes. We are not a little surprised to count among the former such men as Buffon and Voltaire, Montesquieu and Raynal, d'Alembert and Robertson. These writers may misunderstand the motives of the missionaries, sneer at their ideals and criticize their methods, but they pay homage to their heroism, and impartially, though grudgingly, register their success. Voltaire speaks of the work as "a triumph of humanity" (*Essai sur les Mœurs*, p. 423.) The apostate priest Raynal, pays this tribute to the rulers of this Christian Arcadia:

"When in 1768, the missions of Paraguay were taken from the Jesuits, they had reached the highest degree perhaps of civilization, to which such new and untrained natures could be lifted, a civilization vastly superior to anything that existed in the New World. The laws were observed, order and discipline reigned, manners and morals were pure, all hearts were happily united in the bonds of brotherhood, the arts of peace were brought to perfection, the refinements of life were not unknown, abundance and plenty prevailed." (*Histoire politique et philosophique des Indes*, vol. II. p. 289).

The Reductions were the outcome of peculiar and unusual circumstances. To understand them, we must view them in the light of the political and colonial conditions of

the times. In 1515 the mail-clad and at times iron-hearted Spanish *conquistadores* under Juan Diaz de Solis, had overrun the basin of La Plata, and after fierce and bloody encounters had subdued the warlike natives. The *encomienda* system already existing in other Spanish colonies was introduced here also. That famous system was in some way a species of mitigated feudalism. The kings of Spain were naturally anxious to reward the hardy path-finders who like de Solis, Cortez, Valdivia, Pizarro, had with their swords carved out in the West kingdoms and empires for Aragon and Castile. They did so by grants of land and the *encomienda*. By the latter the monarchs, waiving their own immediate rights over the conquered Indians, bound them, not absolutely, but under certain clearly defined restrictions to their immediate conquerors. It was the transfer by the sovereign to individuals, of his right over his Indian subjects; it was the transfer also of his obligation to watch over their spiritual and temporal welfare. These *encomienda* grants were not in perpetuity; they lasted only during the life of the original beneficiary and his first heir; they then reverted to the crown. The *encomendero* promised under oath to treat the Indians well and to provide for their physical and spiritual needs. That oath was too often disregarded. To their credit, the Spanish monarchs from Ferdinand and Isabella, to Ferdinand VII, made strenuous and sincere efforts to protect the natives, but Charcas, Asunción and Tucuman were far from Madrid and Seville. Edmund Burke's words in "Conciliation" illustrate the situation. "In large bodies, the circulation of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt and Arabia and Kurdistan as he governs Thrace; nor has he the same dominion in Crimea and Algiers which he has at Brusa and Smyrna. . . . The Sultan gets such obedience as he can." The words were true of the Kings of Spain and their colonies. In its milder forms the *encomienda* system made *mitayas* or serfs of the Indians; in its harsher aspects *yanaconas* or slaves. Time and again the Indians rebelled, and though often wreaking vengeance on their masters, they were generally defeated at last by the well-armed, well-drilled *encomenderos*, only to feel their chains riveted more firmly than before. Kings, viceroys, bishops, all the friends of civilization in the mother country and in the colonies, earnestly strove to remedy the evil. Jesuits like Saloni, Ortega, Borsena, Fields, had already labored in Paraguay among the brave, but fierce, man-eating Guaranis. Their efforts had necessarily been sporadic, and though heroism had been displayed and good done, they had not produced lasting results. Claudius Aquaviva, then general of the Society of Jesus, realized that concentrated, well organized efforts were absolutely necessary. To be effectively controlled, the Indian must be won from the tangled forests and matted jungles where lurked the cobra, where the puma awaited its prey, and deadly fevers brooded under every bush and tree. Permanent settlements had to be

made, some kind of government introduced suited to the restless, improvident and childish character of the Red-Man. Something of the kind had been attempted in Brazil. Aquaviva outlined the general policy; the virtuous and able Diego de Torres Bollo, then Provincial of Paraguay, worked out the details.

The plan, which made the Jesuits the virtual arbiters and in some sense, the real, though by no means independent rulers of this "Indian State," was considered an attack on the *encomienda*. If so, it was justified, for the harshness and cruelty of the *encomenderos* had not only made slaves of the Indians, but had made them reject with loathing the religion of their tyrants. Under that plan, which perhaps it may not be uninteresting to explain more fully later on, over 700,000 Guaranis alone, between 1610 and 1768, were saved from slavery and paganism; were civilized and refined. To build up that Indian commonwealth, on the banks of the Paraná and the Uruguay, in grassy pampa and verdant savannah, apostles like Maceta and Cataldino, Monroy and Montoya toiled, martyrs like Osorio, Mendoza and Baraza bled. To the unfounded and often absurd charges brought against them by their enemies, and amongst them by Mr. Joseph McCabe, the Jesuits have one triumphant answer. "Our labors, our toils, our blood, won a nation to the Cross and rescued it from barbarism and destruction."

JOHN C. REVILLE, S.J.

The Basis of a New Pedagogy*

Maria Montessori is an earnest woman of high purpose, great zeal and astounding activity. She has dedicated her life to the education of children; and, unlike many teachers, doomed to die without a vision of the good which they have done, she is already enjoying the reward of her work. Defective though her methods are in some essential details, yet many of them are admirable for the practical turn which they give to important truths of child psychology. Few methods of teaching make better use of the child's instinct for play. Few catch the young imagination more easily or hold it more firmly. Fewer still are more insistent on the necessity of directing childish whims into ethical channels.

All this is in a measure good. Indeed, to some extent it is both admirable for the baby-pupil and welcome to the nervous, high-strung mistress who is thereby relieved of much tension and worry. Were Signora Montessori's methods more decisive in will training they would be a welcome innovation in many a humdrum American classroom. As they stand, they appear to present a lack of firmness in dealing with the fractious. Report has it that the religious atmosphere with which the *Dottoressa* surrounds her children renders greater firmness unnecessary. This is credible, but quite ineffective for good in many of

our schools. Maria Montessori has, then, achieved a large measure of success in dealing with children.

In view of this it is entirely too bad that she did not resist the temptation to expose the philosophical basis of her system. She yielded to the impulse to philosophize, with the result that, despite her many good methods, her system appears utterly perverse. Her philosophy is not only false, but strangest of all it is in open and flat contradiction to the plans and devices and instructions explained in "The Montessori Method." She has succeeded in separating speculation and practice so completely that readers of her second book, "Pedagogical Anthropology," will be apt to consider her a Dr. Jekyll in one volume and a Mr. Hyde in the other. In the first book she insists on the absolute freedom of the will; in the second she is an apostle of determinism. The reason is clear. In the one case she is drawing on experience; in the other she is speculating about subtle questions which lie beyond her ken. She neither understands the problems at issue nor their bearing on practical life. Her vision is clouded. Her reasoning is inconsequent. Her pen is weak and halting. She is caught at hero-worshiping. Her hero is Lombroso, the unspeakable prig who knew so much of freedom and spirituality and criminology that he could be tricked into absurd decisions with ease by clumsy practical jokers.

Signora Montessori has been unfair to herself and to her followers; unwittingly so, it is true, but unfair for all that. Her view is narrow, partial, materialistic. She has fallen completely under the influence of men with whom she should have no part. An Italian anthropologist is seldom worthy of admiration, much less of discipleship. It is absolutely and unreservedly wrong to exalt the body at the cost of the spirit. Education which gauges the soul and the capacities thereof by a crack in the head or a crook in the back or a bulb on the nose is not worthy of consideration by an intellectual person. Much less is it worthy of praise by a pure, sweet-souled woman like Maria Montessori. Neither would she praise it did she understand it. She does praise it, however. She commits herself unreservedly, not to Lombroso's statistics, but to Lombroso's philosophy. She makes his psychology and ethics her own to the extent of declaring that etiology applied to the Lombrosian doctrines reveals the faults of society, the sins of the world. In Lombrosianism and the hypothesis of De Giovanni concerning ontogenetic development she finds an ethical guide which leads toward the supreme ideal of the purification of the world and the perfection of the human species. Thus she replaces Christ, the hope of nations, by a sorry formula which has come to be ridiculed in every intelligent school of ethics.

Would that her words were at least obscure enough to permit a more lenient interpretation! They are not. Obscurity of statement is not one of the author's characteristics. Her doctrine pervades nearly all her pages. She returns to it again and again, driving at it now this way, now that, until finally she fairly startles the reader

*Pedagogical Anthropology. By Maria Montessori, M.D. Translated from the Italian by Frederic T. Cooper. Frederick A. Stokes Co., New York.

by exclaiming: "A defective physical development tells us that the psychic personality must also have its defects (especially in regard to the intelligence). . . . In the words of Rousseau: 'Our intellectual gifts, our vices, our virtues, and consequently our characters, are all dependent upon our organism.'"

These are unfortunate statements, impossible of defence and explanation. In view of them, we wonder how the Signora would explain the superb intellectuality of Pope, the cripple, and the genius of the all but chronic invalid, Heine? How would she account for the mental gifts of the sickly Darwin, the frail Shelley, the dyspeptic Carlyle, Spencer and De Quincey? Some explanation is required. The best would consist in a withdrawal of the statements.

But this is a small matter. Not so, however, the *Dottoressa's* remarkable assertion about vice and virtue. It shocks our very sense of decency to read that vice and virtue and character depend on our organism. St. Ignatius forsooth was virtuous because his stomach was wretchedly disordered. St. Theresa was ecstatic because her digestion was good. Xavier was an apostle because his frame was big. Berchmans was saintly because his intestines were diseased. If you do not like Tweedledee try Tweedledum. It is all the same. Vice, virtue, character depend on our organism, facts to the contrary notwithstanding. The very circumstance that the doctrine which sets forth a criminal type and identifies crime with sickness has begun to be considered outworn and threadbare even by radicals should have made Signora Montessori cautious.

There is no criminal type. Criminals are drawn from every rank and form and structure and condition of people under the sun. The cross-eyed girl is a thief and a liar; so, too, is the straight-eyed girl. The hunchback is a knave; so is he of the willowy form. The deaf man vents his spleen and uses his fists on his wife; so, too, does he whose ears are keen as a cat's. The beggar whose feet show through broken shoes steals a bite to eat; the bloated banker wrecks a bank through greed of gold or to pay his alimony. Crime and motives for crime take every form; are found, alas, in all ranks, amongst all classes and types, rich and poor, red-haired, black-haired, cross-eyed, normal-eyed, crooked, straight, and so on almost to the infinite. The opposite doctrine is a demon's tool for the perversion of individual and social morality.

Maria Montessori seems to appreciate this in a dim, hazy way. After making the astounding assertion that we are impotent in the face of the interrelation between physical and moral deformity, she asks, naively enough: "Is it, then, no longer a sin to do evil, no longer a merit to do good?" No, she answers. That is clear enough. But little that follows is clear. We are told to alter the interpretation of facts, and the result will be a high moral progress pointing to a new path in pedagogy. This might be convincing were it intelligible. Then there fol-

lows an irrelevant and befogged disquisition on instinctive acts, often opposite in nature, which deserve neither praise nor blame. Some men, it seems, are born with an instinct for good, some with an instinct for evil. One is physiologically a proletarian, another a capitalist. It is all a question of birth. Dante is quoted to support the main contention of the paragraph. The fault is not Dante's. His ethics are sound. The trouble lies in the fact that the *Dottoressa* has never learned the fundamental distinction between an *actus humanus* and an *actus hominis*.

In view of the novelty of the passage the Signora's reticences are regrettable. She should have described the physiology of a capitalist, and told us how comes it that men are born so; what does it all mean? One of our capitalists looks like a very shrewd fairy in breeches. Another wears feathers in her hat. A third changes his appearance with the season. In summer he resembles a "guid, bonnie laddie"; in winter he is just a common capitalist.

But this is unimportant. The moral aspect of the author's work is the real issue. And this aspect is, to say the least, decidedly peculiar. What good can come of such ideas as the following: "The European . . . has not the racial virtues (of the Chinaman). The race can permit itself the luxury of not being virtuous on its own account. Its biological conditions are so perfect that they (*sic*) have reached the fulness of life. . . . If virtue is the goal of the Chinese, happiness is the goal of the Europeans. . . . We ought to strive for the supreme result of producing men who will be happy: always keeping clearly before us the idea that the happy man is the one who may be spared the effort of thinking of himself, and dedicate all his energies to the unlimited progress of human society.

"The preoccupation of virtue, the voluntary sacrifice are in any case forces turned back upon themselves, that expend upon the individual energies that are lost to the world at large; nevertheless, such standards of virtue are necessary for certain inferior types."

Analysis is superfluous; comment unnecessary. However, in passing, we pray God to take Maria Montessori's superior types of people to Himself and give us the inferior type. The world is in sore need of "virtue and voluntary sacrifice." Given these, we shall be able to bear with equanimity the stigma of the name "inferior type." The designation is of little moment; the virtues which the *Dottoressa* treats so contemptuously are of supreme value.

All this speculation is a bit radical. But the good lady does not mean a bit of it. She does not understand most of it. She is emotional, romantic. Her feelings outrance her sober judgments, and she jots the former down before her maturer thoughts can apply a corrective thereto. She lacks intellectual poise and caution. She has never learned to peep into corners and dark holes wherein danger lurks. Her ardor for empiricism and her

loyalty to Morselli hurry her on blindly to complete speculative agnosticism. She condemns the human mind to a ceaseless and perhaps fruitless search for the solution of the eternal problems which it offers itself. She has no doubt that philosophical problems are always in a state of evolution. Indeed, amongst them there obtains a natural selection whereby the strongest concepts are predisposed to prove victorious. This would be amusing were it not so decidedly dangerous. As it stands it is of a piece with a fundamental doctrine of Modernism, and offers quick and complete bankruptcy to all science.

Such, of course, is not the Signora's intention. She is but indulging a habit, and perchance a privilege of her sex. It is to be hoped that experience and kindly criticism will teach her that universal propositions are apt to prove treacherous at critical moments. Evidently she does not realize this as yet. As a consequence many statements unmentioned in this article are ridiculously false. For instance, it is not true that "the child of poverty is an inferior in stature, in cranium, in weight, in muscular and intellectual strength." The babies of the poverty-stricken Hebrews of the "East Side" have been awarded the prizes for perfect physique. The poor mothers of Ireland, whose diet consists of potatoes and buttermilk, and little enough of that, and whose wealth is measured by the clothes they wear and a few homely household utensils, will show the Signora seven stalwart sons and eight blooming daughters, firm of limb, keen of mind, clean of soul, ay, by the grace and love of God, as clean as any born of woman. Their craniums are not deformed, their limbs are not withered, their souls are not atrophied. They are the brawn of the earth. They are high-spirited. Their rise to lofty places in Church and State is not due to inferior intellects. Yet they are poor, pathetically so. And if this is not convincing, the Signora should take ship to New York, and on landing there travel southward. The negro cabin will make her ashamed of her statement. Poverty will be great. Kinky heads will be numerous, but shapely. Lungs will be lusty; limbs strong; stomachs large and eager, and seldom full to sufficiency. And the youngsters will grow, under her very eyes, into lusty boys, lusty brawlers, lusty fighters. And Maria Montessori will go home to her sunny land and replace that word "poverty" by another more apt.

We trust so, at least. And we trust, too, that the good lady, for whom we have entire respect and sympathy, will hereafter choose better guides in psychology and ethics. For Maria Montessori, it is said, is a good woman; Maria Montessori is certainly an earnest, well-intentioned, hard-working woman; but Maria Montessori is a poor philosopher. Her doctrines would bring about a state of affairs which would justify Carlyle's statement, that civilization is anarchy plus the policeman.

R. H. TIERNEY, S.J.

Municipal elections in Spain on Nov. 9, show surprising Royalist gains.

CORRESPONDENCE

The Catholic University at Tokyo

The cornerstone of the first building of the great Catholic University, which, by Direction of Pope Pius X, the Fathers of the Society of Jesus have established at Tokyo, Japan, will soon be laid, with the usual formal ceremonies. Ground was broken early in September for the new building. It will be a three-story brick structure, accommodating about five hundred students. The first class of students, thirty in number, have entered upon a preparatory course. This little band is the nucleus of a student body that in future years will probably number thousands.

The founding of this College at Tokyo followed a suggestion to that effect made to the Holy See by his Eminence Cardinal O'Connell, of Boston, after his return to Rome from his memorable and successful diplomatic mission as the Special Envoy of the Holy Father to the Mikado, in 1905. We now learn from his Eminence's official organ, the *Boston Pilot*, that as a perpetual testimony to his sponsorship of the University, at the request of the Jesuit Fathers, he has written, with his own hand, a short document to be placed in the cornerstone with other documents.

Father Hoffman, the Superior of the Jesuit Missions in Japan, wrote to his Eminence as follows:

JOCHI DAIGAKU,
TOKYO, JAPAN, Oct. 3, 1913.

YOUR EMINENCE:

Your Eminence will be pleased to hear that the great work of higher education under Catholic auspices in Japan, the primary impulse for which is due to your Eminence, is now in a fair way of progress. The first class of students, numbering some thirty, has entered upon a two years' preparatory course of English and German to fit themselves for higher education. In the beginning of September ground was broken for our new college building. It will be a handsome three-story brick structure accommodating some five hundred students, and will worthily represent Catholic education in the capital of the Mikado. At present the concrete foundations are being put in; the ceremony of laying the cornerstone is to take place in about two months from now. Among the documents to be enclosed in the cornerstone we should like to have a few lines from the hand of your Eminence, the first originator of the project, as a perpetual memento of your Eminence's kindly interest in our undertaking.

With the assurance of respect and devotion of our small community for your Eminence and with a prayer for your Eminence's continued favor, I remain,

Your Eminence's devoted servant in Christ,

(Signed) HERM. HOFFMAN, S.J.,
Superior of Mission of Society of Jesus in Japan.

Following is the reply of the Cardinal to Father Hoffman's communication:

ARCHBISHOP'S HOUSE, GRANBY STREET,
BOSTON, Oct. 31, 1913.

REV. HERMAN HOFFMAN, S.J.,
Jochi Daigaku, Tokyo, Japan.

DEAR FATHER HOFFMAN:

I am very happy to hear that the project, which by God's grace I had the honor of initiating, namely, the founding of a University under Catholic auspices in

Japan, has finally come to fruition, and that you are about to lay the cornerstone of a college building in Tokyo, which will be in charge of the Jesuit Fathers.

The people of Japan will always be very dear to me, not only on account of the kindness of the reception they tendered me on the occasion of my visit as Special Envoy of the Holy Father to the Mikado, in 1905, but also on account of their naturally beautiful traits of character and of soul which should make them very dear to the heart of Our Lord.

It is my earnest wish that the work now so happily begun may be brought to splendid perfection to the greater glory of God and for the honor of Holy Church.

Sincerely yours in Xt.,

(Signed) ✠ WILLIAM CARDINAL O'CONNELL.
Abp. Boston.

Father Bernard Vaughan "At Home" at Farm Street

LONDON, October 29, 1913.

More correctly speaking, Father Bernard Vaughan, S.J., is "at home" when he is at 114 Mount street, Grosvenor Square—for, as is well known, the London headquarters of the Society of Jesus in one of the most fashionable districts of the metropolis really consists of two houses, the Mount street building being set apart for the residence of the "preaching" staff and the Farm street house for the staff of writers. And yet I am by no means certain that Father Bernard Vaughan does not find himself equally "at home" in the squalid East End back street where it was, not long ago, my privilege to accompany him on a tour of inspection and relief. With him, from the severe simplicity of the establishment in Mayfair to the squalor of a Thames-side slum, "there is but a step to be made."

Father Vaughan told me that he labored practically in secret for something like a twelvemonth in Whitechapel, sleeping two nights out of every seven in a room on the ground floor of a hovel—a room that was also his kitchen, dining-room and reception-room—in Lucas street, Commercial road. His furniture consisted of a deal table and two deal chairs, a camp bedstead, and a frying-pan. In the latter utensil I found him one day cooking his "dinner," consisting of some liver and bacon, in order that he might share it with an old woman, aged seventy, living in the same tenement-house—and who, by the way, walked two miles to her work every morning, earned six shillings a week, and paid eighteen pence a week rent! Then, after "dinner," Father Bernard would sally forth bell in hand, garbed in cassock and biretta and with crucifix hanging at his breast, into the purlieus of Periwinkle Square—quite a Dickensian touch about that appellation, is there not?—off the Commercial road. By four o'clock P. M. a vast, if poor and ragged, congregation would pack Periwinkle Square, and Father Vaughan, mounting a table, with the children grouped around him, would commence the service. First, he catechised the little ones, then preached an exhortation rather than a sermon, and afterwards heard confessions, visited the sick, etc. Small wonder that he speedily began to be idolized by the rough population of a locality so "dangerous" that it is given a wide berth even by the police. It was a noble and touching work.

While it is safe to say that, under whatsoever auspices he lectures or preaches, Bernard Vaughan's potent personality inevitably attracts huge and representative audiences, he is really more in his element among the poorest of the poor. He told the writer that he found just the

least possible drawback to his mission work in the East End to be the residence in Whitechapel of so many thousands of Jews. "Not but what," he added with his humorous smile, "they are highly respectable citizens, and it takes all sorts and conditions of men and women to make a world."

Father Vaughan has ever been, in Kipling's familiar phrase, "a first-class fighting man," and innumerable are the battles he has won for Christ. His long-ago libel action against the *Rock*, when he was awarded three hundred pounds damages and three hundred pounds costs, is a case in point. He was conspicuous for his own cross-examination, whereof one present in court remarked that he had acquitted himself not merely like a good witness, but like counsel for both plaintiff and defendant and like a judge directing a jury! Another instance was when, some twenty years ago, Dr. Moorhouse rashly ventured to impeach the claims of Rome. Renting the Free Trade Hall at Manchester on ten consecutive Wednesdays, Father Vaughan addressed an audience of five thousand on every one of those days, and very effectually disposed of his opponent's every argument.

One or two of the following typically characteristic stories may possibly be unfamiliar to readers of AMERICA. Father Bernard had been preaching in the Gesù Church, at Rome, for the charities of Pope Leo XIII, when His Holiness made a witty *mot*. Several of the Cardinals having been heard to remark that Father Vaughan preached "just like an Italian," the Holy Father humorously remarked: "But you must know that he is an Italian—he was born on Vesuvius, and we merely sent him to England to cool!" On another occasion, after having preached at Cannes to a congregation that included the late King Edward VII and some fifteen other royal personages, somebody asked him: "Didn't you feel nervous before such a lot of royalties?" "No," rejoined Father Vaughan; "you see, I am accustomed to preach in the presence of Our Blessed Lord." Once staying at Cambridge as the guest of Dr. Butler, the famous Master of Trinity, he happened to be standing under Holbein's portrait of Henry VIII, when his host inquired: "What would you, as a Jesuit, do if His Majesty were to step from that canvas?" "I should request the ladies to leave the room!"

The Vaughans of Courtfield, one of the oldest Catholic families in Great Britain, were descended from that Herbert, Count of Vermandois, who came to England with William the Conqueror in 1066, and whose wife was Emma, daughter of the Count of Blois and of Adela, the Conqueror's daughter. King Henry V, who as a child was nursed at Courtfield by the Countess of Salisbury, knighted Roger Vaughan on the field of Agincourt in 1415; whilst another Countess of Salisbury, Margaret Pole, "the last of the Plantagenets," was also in the direct line.

Bernard Vaughan himself is one of the fourteen children of the late Col. Vaughan, of Crimean War fame. He was early destined for the army, but, as he laughingly says, "I put my money not on the *rouge*, but on the *noir*"—in other words, he preferred a black cassock to a scarlet coat. Educated at Stonyhurst College (of which his great grandfather was the founder), he passed through the sharp training of a novice of the Society of Jesus to become a professor at that college and, after four years of science and theology, to be ordained priest. In 1881 he first "stormed" London by preaching a remarkable Lenten course at Farm street on the divine life of the soul.

PERCY CROSS STANDING.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 15, 1913

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The Socialist Vote

Socialist candidates have not greatly attracted public attention during the recent campaign, with the exception of certain localities. The fact that they have even suffered apparent defeats is likely, however, to be misconstrued. In New York the Socialist mayoralty candidate, Charles Edward Russell, received a total of thirty-two thousand votes, or roundly three thousand five hundred more than had been given him last year as candidate for the governorship. In very many election districts he outran the Tammany candidate.

It is true that in Schenectady the Socialist Mayor Lunn has been deposed, but only by a combination of non-partisans, as Seidel and Berger had been defeated in previous campaigns at Milwaukee. In each of these instances, however, Socialism has gained a substantial increase in votes. The very fact that in many cities the old parties have been forced to combine against the Socialists gives evidence that the Socialist strength is not negligible. In such cases even apparent defeat is a real triumph. At Paterson the silk strike prepared the way for a decisive Socialist victory during the recent elections. Old offices have been lost and new places have been won by the Socialists in various portions of the country. In general the Party has made no remarkable progress, for the reasons which have been explained in AMERICA. It has not, however, fallen back, but has only been retarded in its onward march by the countless divisions within its ranks. Its work of promoting class-hatred, radicalism and irreligion has in the meantime been carried on most actively in every section of the country. For the comparatively few that may be prepared to vote its ticket, there are countless others who have been more or less inoculated with its virus. A mind once perverted by radicalism can only rarely be brought back again to an appreciation or understanding

of sound Christian principles. Here above all an ounce of prevention is worth a pound of cure. Constant intelligent social instruction is required if Christian laborers are not to fall into the snares laid for them by Socialism. Active and constructive social work must be undertaken.

Minority Rights in Ulster

A good *reductio ad absurdum* of the Ulster Orange contention was presented by Mr. Erskine Childers in the *London Times*.

"Belfast excluded, the number of Catholics and Protestants is almost precisely equal, 597,573 and 597,176; a neat balance. Remedy clear: Make Belfast into a separate State. It has more inhabitants than five Canadian provinces, two Australian States, fourteen German States, and eleven Swiss cantons. But stay. Within Belfast there are 93,243 Catholics, mainly in one compact area; more than in six Swiss cantons, four German States, and the same as in Prince Edward Island. West Belfast, then, must be a State, too; and so on."

These facts seem to have effectively burst the Carsonite bubble; but a serious danger remains, that in their commendable anxiety for a peaceful settlement by consent, the Nationalist leaders will agree to an extension of local government in Northwest Ulster that would leave the Catholics at the mercy of the Orange majority. The persecutions of Nationalist workers and the industrial ostracizing of Catholics in Belfast indicate that little mercy or justice is to be expected in that quarter. The Catholics of Northeast Ulster have made more sacrifices for liberty and conscience during the last century, and especially in the Home Rule movement, than any other body in Ireland; and justice demands that in the final settlement their rights should be faithfully guarded.

The Advertising Church

The fact that a Methodist church in New York City announced not long ago, "a special baseball service" has made a correspondent of the *Nation* entertain a faint suspicion that "perhaps" there is at least "a tendency in some of the Protestant churches to resort to advertising methods which savor, at least, of moving-picture shows and the bargain counter." After expressing a doubt whether "sensationalism and blatant advertising" is a genuine remedy for the falling off that is observed in the attendance of Protestant churches, he graciously concedes that: "Whatever may be the fundamental errors of the Roman Catholic Church, it nevertheless commands the respect of many Protestants, because, to a marked degree, it maintains an impressive dignity. It does not attempt to be a vaudeville or a circus."

The *Nation's* correspondent then seems to marvel that the Protestant church fails to attract worshippers, notwithstanding the fact that, "she is to a marked degree

divesting herself of many of the hideous doctrines of the old theology, and, apparently, to some extent is trying to adapt herself to theological conceptions which are both rational and spiritual." Now a mere Catholic onlooker would say that the fatal readiness of Protestantism to "divest herself" and "adapt herself" is just what is emptying her churches. Time was when she had a dogmatic system of a certain kind, "hideous," indeed it may have been, but still it had some consistency, and people felt bound to come and listen to her doctrine, whereas now even the announcement of "a special baseball service" will scarcely bring them to church. But Catholicism, needless to say, succeeds in filling her temples with worshippers several times every Sunday chiefly because she teaches with divine authority the same unchanging doctrine she received from the Apostles.

Phonetic Decay

English pronunciation, in the opinion of Dr. Robert Bridges, is on the road to ruin. To prove the fact and to offer a remedy he wrote an essay three years ago, and now that he is Poet Laureate, and feeling perhaps that he has become in consequence a sort of official guardian of the King's English, he has republished the work as a "Tract on the Present State of English Pronunciation." The danger he sees menacing the language lies in the conversational speech now being used in southern England. "A great number of our unaccented vowels," Dr. Bridges writes, "which have been for centuries losing their distinction, are coming now perilously near to being pronounced all alike, *i. e.*, with the sound of the second syllable of the word *danger*, wherein neither the *e* nor the *r* is sounded, but in their place a sort of indeterminate vowel." Of, for instance, is pronounced *erv*; and, *ernd*; to, *ter*; suggest, *sergest*; affection, *erfecshern*; subordinate, *serbordernate*; equally, *equerly*; nature, *neycher*; Tuesday, *Cheusdy*, etc., etc.

It is the laziness of speakers, Dr. Bridges points out, that is responsible for this phonetic decay. The average man, provided he is understood, takes little pains to articulate distinctly. *Ter* he says easily and unconsciously, but *tu* he pronounces with awkwardness and self-consciousness. If his nurses, parents and teachers, however, had made him educate his lips and tongue during his early years, and had not allowed him to fall into slovenly habits of pronunciation, he would not feel self-conscious now, when he said, for instance, "I came from Oxford tu London," rather than "*frerm* Oxford *ter* London." "If children were taught from the first," is the Laureate's wise observation, "to differentiate the unaccented vowels correctly, they would do that as unconsciously as they now slur them. In French schools this is done: and that is the reason why their adults pronounce so well."

Though phonetic spelling is "full of horrors" to Dr. Bridges, he sees in a mild form of it the only means of

arresting the process of decay that is daily removing the pronunciation of English further and further from its spelling. The orthography of a large number of our words is, of course, quite independent now of their pronunciation. Dr. Bridges cites, for instance, twenty-one ways, ranging from *indictment* to *choir*, of writing the sound of long *i*.

To solve the pronouncing difficulty and to put a stop to the phonetic decay now in operation, Dr. Bridges has devised a tentative alphabet made up of fifty-eight symbols, many of them resembling old Anglo-Saxon letters. By means of these new characters, or with the aid of little curls and tails and ligatures added to the old symbols, the exact value of every vowel and consonant is indicated. Silent terminal vowels are dropped and doubled consonants are made single.

Dr. Bridges' suggestions, however, are not likely to meet with a very wide or enthusiastic adoption. The printer for one would surely raise a loud protest against a twofold increase in the number of his lower-case letters. "Correct pronunciation," moreover, is a pretty variable and arbitrary matter, as a study of the different dictionaries will show. The sound of a living language's words, as time goes on, cannot but change. We know that many familiar words were pronounced in Shakespeare's time quite otherwise than we hear them now. Our Victorian pronunciations may become by the end of the present century nearly as obsolete and antiquated. Who knows? The Poet Laureate's monograph drives home, at any rate, one important lesson: Parents and teachers should make the children under their care enunciate distinctly.

Where Did Sœur Thérèse Get the Bank Note?

The Catholic takes the Church and everything connected with it so much as a matter of course that he does not conceive how it ruffles the feelings of those who are not Catholics. He talks of saints and miracles with an unscientific assurance that is a disgrace to the twentieth century, which believes chiefly in biology, geology, the other 'ologies, theology excepted, and the Press. We have been speaking a good deal lately about "The Little Flower of Jesus" and her miracles, in a way to move the spleen of the modern man and woman. At least one has been on the watch to catch us tripping over science or morals or anything else in the affair; and having, as he thought, caught us, he published his discovery and our disgrace in the Church of England periodical, the *Guardian*. The Carmelite nuns at Gallipoli are often in difficulties, and as these recur they invoke their little sister, Thérèse, who comes to their assistance with money. Once she put into the cash box a note for 50 francs. At this the "Gradgrind" of the *Guardian*—we hope he is a "Gradgrind," open to conversion, not a "Bounderby" *obduratus et obcæcatus*—exclaims that bank notes are "facts," strictly limited in numbers, pos-

issued by definite individuals and payable by definite banks. Hence, to put a bank note in a cash box, Thérèse, who lives now in the heavenly country, where bank notes do not circulate, must either have stolen the note, or forged it. Both suppositions are impossible. Hence, the triumphant conclusion is implied, that the whole story is a fib, unless some other explanation can be given, as "Gradgrind" remarks, with generous confidence in its impossibility.

Explanations are as "plentiful as blackberries" almost. Another *Guardian* correspondent points out that in working miracles the saints are not the principal agents. The miracle is God's work, and one can hardly accuse God of theft or of forgery. How Thérèse in glory got hold of a terrestrial bank note is of as little importance morally as how the fish got hold of the tribute money. It is interesting as a matter of speculation, and correspondent No. 2 suggests that should correspondent No. 1 have the happiness of meeting Thérèse in heaven, she will, perhaps, satisfy his curiosity, should it survive the change from its natural earthly atmosphere.

The writer of "Notes" in the *Tablet* says that "it is simply the old story of the widow's cruse. There the oil was withdrawn, and yet the amount left in the cruse was undiminished. Here—on the hypothesis of a miracle—the wonder was reversed. A bank note was apparently added to the liabilities of the bank of issue, and yet its total indebtedness was not increased." We do not intend for a moment to dissent from the possibility of this explanation, though the two causes are not quite parallel. In the case of the oil the multiplication was specific only, the cruse was always full, no matter how much was withdrawn. In the case of the note it must have been individual. Every note has its definite number, and the miraculous note must in the *Tablet's* explanation have borne the number of another. Still, this would not invalidate the explanation; but a simpler one suggests itself to the writer, who in his youth passed some years in a bank of issue.

A glance at the Note Circulation Account of every such bank shows that there are a good many notes issued that never come back. They are lost, and as such become *res nullius*. Some are hidden away so effectively by misers, as never to be found by the heirs; others are dropped and blown away by the wind; others are burned when houses catch fire; others go down with foundering ships. The lost notes give a supply exceeding all demands that miracles will ever make.

Does He Mean It?

Goblet d'Alviella used to be spoken of as the Grand Master of the Belgian Freemasons. Can it be he who wrote an article lately in one of the magazines—the Paris *La Croix* does not tell us which—admitting that "there is an incontestable religious reaction in Europe," inspired by the wish to put an end to what he properly calls "the

moral anarchy which has already lasted too long." He insists that materialism has met its Waterloo, and that the withered spiritual condition of Europe is about to change.

This is a consoling prophecy if faith could be put in it. What suggests a gentle scepticism in the matter is that this old militant still belongs, we believe, to the intolerant party which calls itself Liberal, whose dominant purpose has been for more than a quarter of a century to abolish all the religious schools of Belgium. Indeed, simultaneously with the announcement comes the news that the Provincial Council of Brabant granted a subsidy of 25,000 francs to the University of Brussels, which has only 1,200 students, but refused to give anything to Louvain, which has 2,900 on its roster. It is true that Louvain is not a State or provincial establishment, but neither is Brussels. The reason of the discrimination is that the latter is masonic and rationalistic; the former is Catholic.

Perhaps M. Goblet's utterance is only a post-election device. When the polls open again the old anti-clerical flame may burst out anew. We are used to tactics of that kind in our own country and usually discount them. They often have the very opposite effect of what was intended.

Meantime, however, an outsider is puzzled to know how, when the general Government has been so long staunchly Catholic and has achieved such success, these provincial and municipal councils remain so openly and defiantly antagonistic. Had the Liberals been in power they would not have been so lenient to their Catholic opponents. The remorselessness of their action back in the 70's, when they cancelled the elections of provincial and communal officials, is still fresh in peoples' memories. But Belgian Catholics are vigorous upholders of political liberty. Their adversaries are not.

Three Jubilees

Three jubilees of distinguished Jesuits were celebrated at Valkenburg, October 15. The first of the jubilarians was the octogenarian Father Augustine Lehmkuhl, who commemorated on that day the sixtieth anniversary of his entrance into the Society of Jesus. The Holy Father, Pope Pius X, in his own hand wrote a letter congratulating him upon his great work as a moral theologian and as a writer upon ascetic and mystic theology. Only within recent years he had begun to edit his valuable ascetico-mystic library, at the special request of the late Cardinal Fischer. The second of the great trio was Father Victor Cathrein, who celebrated his golden jubilee of the religious life. As an authority upon philosophical, moral and social questions, he is known throughout the world. A new work of Catholic apologetics, we understand, is soon to be added to his already numerous publications. The third to be honored upon that day, as likewise commemorating his fiftieth year in the Society

of Jesus, was Father Rűf. Although less widely known than his fellow jubilarians, he enjoys the highest esteem in the Order itself as a scientist who for long years has been devoted to the teaching of chemistry. He is at present preparing a large work upon this subject. All three men, with their records of faithful and meritorious service for the Church, are continuing unwearied in their great labors. Such are the religious whom Germany considers dangerous to the Fatherland, and who in exile are offering up their lives for it and for the cause of Christ. May their labors still continue for many years to come and may others take pattern from their lives.

The anonymous author of "Home," a serial running in the *Century Magazine*, introduces into the November instalment of the story, Father Matthias, a priest whose moral theology is certainly as "Jesuitical" as the most Protestant readers could desire. For we find the priest advising a non-Catholic who already has a wife in the United States, to marry a Brazilian girl.

"Why make a mountain out of a distant molehill?" asked Father Matthias. "Need your two worlds ever clash? You lose nothing. You give peace to the girl, who is ready to renounce the rights and privileges of Mother Church rather than say a word that might frighten you away. . . . The girl is all I am thinking of—the girl and the children. . . . After all, it is a small thing for you to do. You and I will know the marriage is illegal, but it is big odds that the law will never know it. . . . In the balance against peace of mind, lies are feathers. Besides, we all live a lie, anyway. Our ambition should be to live a big, kindly lie and not a mean, self-centered one."

So Father Matthias "married" the lovers and then went off to register the documents. Many of the *Century's* readers doubtless found highly entertaining this travesty on the marriage legislation of the one Church that has always upheld consistently the sacredness and unity of matrimony. But were the Catholic subscribers of that periodical equally pleased?

The famous ritual murder trial at Kief in Russia, which began on October 8, ended on November 10 by the acquittal of the accused Mendel Beiliss.

The facts of the case are as follows:

Andrew Yuschinsky, 13 years old, of Christian parentage, was found murdered in March, 1911. His body was discovered in a cave. There were forty-seven small wounds on the body, apparently made with an awl, but physicians believe that the awl wounds were inflicted before a death wound was made in the heart by a knife. The body had been drained of blood.

The court sat every Sunday and on most days the session lasted until far into the night. Several hundred witnesses were examined. Few of the witnesses knew anything about Beiliss.

The greater part of the testimony in the case was devoted to a discussion of ritual murder, whether or not it existed.

Troops with fixed bayonets guarded the court house and mounted Cossacks with drawn sabres patrolled the streets, to prevent anti-Semitic outbreaks. The authorities were prepared to take every precaution to prevent a pogrom.

When the verdict was announced, a roar of protest went up from the crowd that jammed the court room. It was quickly taken up by the throng outside. The accused was conducted to his home by soldiers to protect him from the mob.

LITERATURE

Famous Modern Battles. By A. HILLIARD ATTERIDGE, with Maps and Plans. Boston: Small, Maynard and Company. \$1.75.

The Crimean War ended the forty years of peace that followed Waterloo, and began the era of modern wars. Hence this book opens very properly with the Battle of the Alma. It includes one battle, or more, of every great war since, closing with that of Lule Burgas in the Balkan War of last year. It contains an account too, of the Battles of Santiago and Paardberg; which, if they do not deserve, from a military point of view, to stand in the same category with Chancellorsville, Plevna and Mukden, can certainly be called famous, from the point of view of the readers, American and English, of this work.

The narrative is easy and picturesque. Tactics and strategy are explained comprehensively, in such a way as with the assistance of the maps, to be quite intelligible to the ordinary reader. We are not sure that the Frenchmen will accept the author's story of the Alma; in fact De la Gorce gives a very different account of it. But it does not follow, therefore, that the story in this book is not true in the main. On the other hand, even the French will read with approval, the account of Rezonville and Gravelotte. It is no detraction from von Moltke to show how exaggerated were the ideas current after 1870, of the machine-like working out of his strategy that made the condition of the French absolutely hopeless. It is not too much to say that had any one besides Bazaine been in command Rezonville would have been a decisive victory, and there would have been neither Gravelotte nor Sedan. Mr. Atteridge shows very well how Ducrot might have, at least, postponed the latter catastrophe, had he not been sacrificed to Wimpffen: he does not, we think, do sufficient justice to MacMahon, by bringing out clearly how absolutely he was deprived of initiative by the Minister of War. There are a few errors in spelling, as, "Wimpfenn," for "Wimpffen," and the too common "Gallifet" for "Galliffet."

All ages will find this book extremely interesting. We can recommend especially to those who are beginning to think of Christmas presents. Any boy or young man with historical or military tastes, will read and re-read it eagerly. H. W.

Worldlyman, A Modern Morality of Our Day. By PERCY FITZGERALD. New York: Benziger Bros. 80 cents.

"I have only one failing, and that is, I can never deny myself anything," was the naive confession of "Worldlyman" whose story is the latest of the two-hundred volumes or so which the versatile Mr. Percy Fitzgerald has "accused" himself of writing. When Worldlyman was a boy at Saxon-

hurst, he made a lifelong friend of Father S. Sepulchre who used to warn him even then against joining the "Piety and Pleasure Company, Limited." But when Worldlyman came into his twenty thousand pounds a year, the priest foresaw what a hard task the young heir would have getting to Heaven, so he determined to keep an eye on him to the very end. Worldlyman spent his money like a prince, lost his health living riotously and to recover it started for America on the luxurious and "unsinkable" liner Leviathan in the company of a merry party of friends. On the Captain's birthday Sir Joel Chattels, the richest man aboard, made a speech in praise of those who had at last built an "unsinkable" ship that could "bid defiance to all the enemies that make the sea so dangerous." Rounds of applause. "What eloquence these millioned men have! How suitably they speak!" But the covert blasphemy awoke the slumbering faith of Worldlyman. He indignantly arose and begged all good and orthodox folk who were listening "to say aloud that without the assistance and supervision of the Almighty, which he prayed devotedly they would have, they could not make a safe voyage."

When the Leviathan not long after, struck a submerged iceberg, Father S. Sepulchre mysteriously appears at Worldlyman's prayer and prepares him and many others for a good end. The priest dwells with enthusiasm on the opportunity they now have of dying well. "See how everything is favorable, delightfully so; time, health, clear-headedness! We can lift up our hearts and pray, and see, and walk deliberately to the very edge." He is eager that Worldlyman should have a correct idea of death: "It's life, man, the real life; it is a beginning, not an end; a happiness, not a pain; a meeting, and not a parting; to be desired, not feared." There is matter in Mr. Fitzgerald's book for many a good sermon and meditation, and his wit sparkles from almost every page. As the "unsinkable" Leviathan goes down, Father Sepulchre rejoices at the salutary effect the disaster will have on the hundreds of thousands who will read of it, and "try to think what we thought, place themselves in our situation, and strive to find an answer to the question: 'How would I behave under similar conditions?'" This excellent "Morality" of Mr. Fitzgerald's teaches the right answer.

W. D.

Maria, die Liebe und Wonne des Menschengeschlechtes. Von P. P. SEEBÖCK, O.F.M., Felizian Rauch. Innsbruck. 65 cents.

This book is a new addition to the sodalist's library. The writer, who is well known for his popular ascetical works, has chosen the names of seventy-two eminent servants of Mary, and under each has gathered together pious episodes, sayings and writings attributed to the great men and women, mostly canonized Saints, whose pictures in miniature are thus hung in his Marian gallery. Devout souls will find here many useful and happy suggestions for honoring their Queen and Mother, while directors of sodalities will be glad to place the book among their works of reference.

Lightships and Lighthouses. By FREDERICK A. TALBOT, Philadelphia: J. B. Lippincott Company. \$1.50.

This is an extremely interesting book. While it does not pretend to be scientific, it is sufficiently so to give any one, who has made a high school course in physics, an intelligent idea of the construction of the lighthouse tower, and of the lantern itself. From it one learns the difficulties to be overcome in the building of a lighthouse on a rock or reef out at sea, and the tedium to be endured by the light-keepers in lighthouse and lightship during the stormy winters. It is a book to please anybody and is a suitable gift for a boy. We would say that it would be hard to find a more suitable

one, were it not for the deplorable English of the author. He often writes in such a way as to prove that he has but the haziest idea of the meaning of words. This is a serious defect. A book to be read by young people, should be in good style; and the more it is likely to hold their attention, the more carefully should the style be attended to. We have remarked this already with regard to other books of this author; and we should be gratified to see in future works or editions such an improvement as would allow us to give them a commendation without reserve.

H. W.

Glimpses of Latin Europe. By THOMAS J. KENNY, A.M., S.T.B., Baltimore: John Murphy Company. \$1.75.

This is an account of what the author saw in Spain, Southern France and Italy during a visit to Europe to attend the Eucharistic Congress in Madrid. It tells, amongst other things, of Lourdes, Rome and the noble Eucharistic celebration that drew its author across the Atlantic. Some of the subjects are trite enough, but the fervent piety and the descriptive skill with which they are treated, make them new. The illustrations are many and good; and there is an interesting chapter on Tangiers. We are sure that those who choose it for a Christmas gift to young or old will have no reason to regret their choice, and we recommend heads of colleges, academies and schools to make a note of it against the time for buying prizes. It is a pity that Catholic publishers do not seem to employ proofreaders competent to exclude the misprints with which this, like too many of our Catholic books, is disfigured.

H. W.

Student und Vinzenzverein. Von HANS GRUNDEL.

Meine Residenzarbeit. Von INA JÜNEMANN.

Die Früchte einer sozialstudentischen Bewegung. Von DR. HERMANN PLATZ. M. Glabach: Volksvereins-Verlag. Each 40 pf.

A series of well-written and neatly-printed pamphlets which we would like to see in the hands of our Catholic American students are the successive numbers of the Studenten-Bibliothek published by the Social Secretariate for Student Work. They are highly suggestive and stimulating and open vistas of glorious possibilities for practical social usefulness on the part of our students of both sexes. The first booklet, "Student und Vinzenzverein," describes the work of students' Vincentian organizations, which might likewise be carried on by a College sodality. The author, Hans Grundei, is a student of philosophy who appeals to his fellow-students to win new apostles for this grand work. In the same manner a series of scenes descriptive of her visits to the poor in factories and tenements is given by Ina Jünemann. With deft literary touches she pictures her work as a student among the destitute and afflicted, as well as among the German laborers and working women, and the splendid activities of the Secretariate for Social Student Work, in her little volume, "Meine Residenzarbeit." By placing students under older and experienced social workers, they will learn to understand, without danger to themselves, the meaning of poverty and misery and the great mission which is open to them. A social conscience will thus be awakened among Catholics. The wealthier the students the greater likewise is the need of such lessons. A spirit of deeper seriousness and a sense of responsibility on the part of our Catholic student body will thus be developed. An erudite and zealous treatise is furthermore contributed to this series by Dr. Hermann Platz. His pamphlet, "Die Früchte einer sozialstudentischen Bewegung," traces the growth of social ideas in France. It is likewise a valuable contribution to the intellectual and literary life of Catholicism in that country. We hope that these booklets will not only find many readers

among American professors and pupils, but will arouse a spirit of Christian rivalry in our own colleges. J. H.

Viajes Científicos, por el PADRE RICARDO CIRERA, S.J. Tortosa, España: El Observatorio del Ebro.

This little book treats of the author's many journeys in connection with his scientific work. Father Cirera is the founder and director of the well-known Observatory of the Ebro. *Viajes Científicos* is not a diary of places and of the persons met in the author's travels, but might be termed some general impressions on the progress of science. The work is in a popular style and is a product of the plan of the Jesuit Fathers of the Observatory of the Ebro to publish, along with their more technical bulletin, various works of a less technical and more popular character in order to arouse in Spain a widespread interest in scientific questions. In this connection we are informed that a weekly scientific review, to be known as *Iberica*, is soon to be published.

In his little volume Father Cirera gives us some general impressions on the growth of observatories and tells of the constantly increasing interest in meteorology and seismology. After speaking of the general progress of science and its causes, we are brought to a question which is of interest to those desirous of knowing how an educated Spaniard, one recognized for his work in the scientific world, looks upon the present scientific position of his country. Under the title "Algo sobre España" the author, in giving his views on the state of scientific culture in Spain, informs us that he is considering only facts and not the very general foreign opinion of Spanish progress. The ordinary foreign view of Spain is drawn from pictures of bull-rings and from the exaggerated and even invented newspaper accounts of civil disorders. The real Spain and its people are not known. The Scientific Congress of Granada, the International Exposition of Lunar Studies, held in Barcelona, and the various scientific congresses of the Spanish Society passed unnoticed in the foreign press. The work being done in agriculture and in solving difficult irrigation problems is known only to the well-informed foreign scientific scholar. Excellent observatories and well-equipped scientific schools and laboratories have been established in the country, while the publication of the monumental Encyclopedia of Espasa is something of more than national significance. In giving the general impressions of his many scientific journeys through the various countries of the world, Father Cirera draws the following conclusion: Spain is not the inferior nation in scientific culture that many believe; she is inferior only to the group of great nations of central Europe; apart from these nations, and considered only in the reality and not in the false light of foreign opinion, Spain may rest satisfied with the state of its scientific culture and progress when compared with other countries.

CHARLES J. MULLALY, S.J.

Glaubensschild und Geistesschwert. (The Shield of Faith and the Sword of the Spirit.) By Dr. ANTON LEINZ. Herder, St. Louis, Mo. \$1.45.

These apologetic sermons breathe the spirit of the Ecclesia Militans. The title, the reverend author, who is an army chaplain, the numerous examples drawn from the soldier's life, even the energetic, sometimes almost choppy style suggest that there were military uniforms in the audience. The tone, however, is not aggressive or controversial, but strong and convincing in defence and explanation of Catholic doctrine.

The addresses are rather short. There are over seventy in four hundred and forty pages, but they are not intended to give a full exposition of the subject treated. They are merely a few striking thoughts, usually grouped around a very appropriate illustration taken from Scripture, history and the daily chronicle. This method cannot fail to engage the close attention of the hearer and reader and leave a strong impression on his mind.

As a help for preachers the book will prove a valuable repertory

of illustrations and good thoughts, which they can easily develop and supplement with appeals to the heart of their hearers.

Questions d'enseignement de Philosophie Scolastique. Par le PÈRE PAUL GENY. Paris: Gabriel Beauchesne. 3 francs.

This is a collection of essays by a Professor of the Gregorian University, and it is well worthy of serious study by all interested in the teaching of scholastic philosophy. The first and most important essay is a plea for a change in the place that General Metaphysics, or Ontology, holds in the curriculum, and a division of its matter, so that students may be occupied in those points that have an immediate bearing on subjects about to be taken up. These preliminary views, moreover, the author would restrict as much as possible, while he would put the formal study of Ontology at the end of the course. He argues the question with much force and erudition, and he is able to cite many supporters of his ideas amongst the experienced teachers of to-day.

We feel a certain difficulty in controverting the views of such men. We think that we may take, nevertheless, the liberty of pointing out a practical difficulty. If Natural Science were on good terms with Metaphysics we should not be averse to the changes proposed. But Natural Science in its professors is too often hostile to Metaphysics. We know that there are some, and these of the highest reputation, who are loyal to the metaphysical notions of matter, form, substance, accident, quantity, extension, etc., but there are many who take on these the current ideas of chemists and physicists without any metaphysical training at all. We fear that if our students become familiar with false notions in classes of Natural Philosophy, in which, because they see a good deal with their bodily eyes, they may think that they see everything, theories included, in the same way, they will hardly be persuaded to abandon them in the school of metaphysics. This has occurred, apparently, to Père Geny; for he gives in his second essay a scheme of a general course of Natural Science for students in letters and arts, which, though we approve of it heartily, will not, we think—and Père Geny seems to confess as much—commend itself to the professors of Natural Science for several reasons; and of these not the least is that it would take away the danger we have mentioned. We think, too, that Père Geny exaggerates the incompetency of the ordinary First-Year Philosopher in matters metaphysical, and that this young person grasps more than Père Geny admits. But into this error, the more profound the philosopher is, the more prone is he to fall.

H. W.

Taking as a source-book "The Life and Letters of Lady Sarah Lennox," a fair but frail English woman of the eighteenth century, Katharine Tynan has constructed a historical novel entitled "Rose of the Garden." (Bobbs-Merrill, \$1.35.) As Lady Sarah was divorced by her husband because she ran off with another man, and the whole disgraceful story along with that of her subsequent marriage to a third man, is rather sympathetically told in this book, Katharine Tynan's Catholic admirers will wish that she had chosen a more virtuous heroine for this latest novel of hers.

"Catholic Priests Distinguished Protestants Have Known," is a pamphlet intended as an antidote against literature of the *Ménace* type which seeks to defame the Church by singling out the priesthood for its calumnious attacks. "Of all institutions, human or divine," says the *Foreword*, "perhaps none is more exposed to criticism, vituperation and calumny than the priesthood in the Catholic Church. Invented accusations are repeated and exaggerated, and actual offences are given the greatest possible notoriety and are generalized in the most unscrupulous manner. If one priest sins, his failing is charged to the whole priesthood, the entire Church." The authors have selected, as the other side of the picture,

eleven notable instances of priest heroes to whom distinguished Protestants have given the just meed of praise, so to set against one Judas, the eleven saints. The pamphlet is published by the Central Bureau of the Central Verein, St. Louis, and is sold for three cents per copy.

"Zur Würdigung der deutschen Arbeiter-Sozialpolitik" is a defence of the social reform policies of the German Government in answer to an indiscriminate attack made upon them by a Berlin professor. The author, Dr. Franz Hitze, is one of the most prominent social reform leaders in Germany, a member of the Reichstag and a foremost champion in the cause of Catholic organization. Additional articles by Dr. Wuermeling and Dr. Fassbender complete the work. The publication is issued by the Volksverein-Verlag of M. Gladbach. Price, 1.60 M.

The volume "Zentrum und Katholizismus," issued by the International Publishing Company "Messis," of Amsterdam, deals with the dissensions among Catholics in the critical question of the relationship of the Centre to Catholicism. Dr. Krueckemeyer has essayed the difficult task of compiling the material which he hopes will enable the reader to form his own judgment. It is an unhappy controversy about which "the less said, the better," except where it becomes necessary to clarify the ideas of those concerned. How far the book is really called for it is hard to say at our distance. Price M. 3, 60.

BOOKS RECEIVED

Houghton, Mifflin Co., Boston:

The Greatest Books in the World. By Laura Spencer Portor. \$1.25; The Health Master. By Samuel Hopkins Adams. \$1.35.

Browne and Howell Co., Chicago:

The Poem Book of the Gael. Translations from Irish Gaelic Poetry into English Prose and Verse. Selected and Edited by Eleanor Hull; The Luck o' Lady Joan. By Josephine Daskam Bacon. 50 cents.

Benziger Bros., New York:

The Children of the Log Cabin. By Henriette Eugénie Delmare. 85 cents; The Pearl of Great Price. By Vera Riccardi-Cubitt. 45 cents; Worldlyman. By Percy Fitzgerald. 80 cents; Dame Clare's Story Telling. By Elsa Schmidt. 60 cents; In Quest of the Golden Chest. By George Barton. \$1.15; Roma: Ancient, Subterranean, and Modern Rome, in Word and Picture. By Rev. Albert Kuhn, O.S.B., D.D. With Preface by His Eminence Cardinal Gibbons, Archbishop of Baltimore. (Part I); The Fairy of the Snows. By Francis J. Finn, S.J. 85 cents.

B. Herder, St. Louis:

Soteriology, A Dogmatic Treatise on the Redemption. By Rev. Joseph Pohle, Ph.D., D.D. Translated by Arthur Preuss. \$1.00; Luther. By Hartmann Grisar, S.J. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. II. \$3.25; The Emperor Marcus Aurelius, A Study in Ideals. By John C. Joy, S.J. 35 cents; A Group of Nation Builders. By Rev. Patrick M. McSweeney. 35 cents; The Life on Earth of Our Blessed Lord for Little Catholic Children. By Grace Keon. Second Edition. 60 cents.

Peter Reilly, Philadelphia:

A Divine Friend. By Henry C. Schuyler, S.T.L. \$1.00.

Charles Scribner's Sons, New York:

A Source Book of Ancient Church History from the Apostolic Age to the Close of the Conciliar Period. By Joseph Cullen Ayer, Jr., Ph.D. \$3.00; Shakspeare as a Playwright. By Brander Matthews. \$3.00.

Moffat, Yard & Co., New York:

When Mother Lets Us Act. By Stella George Stern Perry. 75 cents; Social Sanity. A Preface to the Book of Social Progress. By Scott Nearing. \$1.25; The Panama Canal. Illustrations in Color and Text. By Earle Harrison. \$1.00.

The Macmillan Co., New York:

The Barbary Coast. Sketches of French North Africa. By Albert Edwards. \$2.00; Lollardy and the Reformation in England. By James Gairdner. Volume IV. \$3.00.

Bobbs-Merrill Co., Indianapolis, Ind.:

Rose of the Garden. By Katharine Tynan. \$1.35.

P. J. Kenedy & Sons, New York:

Selected Poems. By John Boyle O'Reilly. \$1.25.

German Publications:

B. Herder, St. Louis:

Unsere Liebe Frau, Ihr tugendliches Leben und seliges Sterben. Von Moritz Meschler.

F. Pustet, New York:

Der Abendprediger, oder: Fromme Lesungen für das christkatholische Volk. Von P. Laurentius von Landshut.

Pamphlets:

B. Herder, St. Louis:

First Notions on Social Service. Edited by Mrs. Philip Gibbs. 20 cents.

THE DRAMA

Depth Calleth Unto Depth

The *Dramatic Mirror* comes to the rescue of Mr. Benson who was accused of snubbing New York a short time ago by refusing to show how much of a Shakespearian actor he was. It publishes a letter of Mr. Benson which says that "all great cities are so ugly and inhuman that they cannot be cradles or nurseries of art." That only makes matters worse; for New York being the biggest of American cities is consequently the ugliest and most inhuman and is, above all others, to be shunned by self-respecting artists.

Nevertheless, according to Sir J. Forbes-Robertson, such plays are good commercial investments, and therefore should naturally seek New York. Sir Henry Irving also vouches for their earning capacity,—"Hamlet" especially being a drawing card. But Sir J. Forbes-Robertson insists on an occasional descent into the depths. Hence his travesty of "Antony and Cleopatra," to which we have already referred, and his new affirmation of that belief in restaging the ancient atrocity of "The Sacrament of Judas."

In the French Revolution an unfrocked monk, who is also a priest, is announced as "never having administered a Sacrament"; a feature probably adduced by way of palliation. He is an occupant of a peasant's hut and is supporting himself as a schoolmaster. An aristocrat pursued by soldiers appears on the scene, and as he is about to be shot asks the apostate priest to hear his confession. This is "the Sacrament of Judas." In the recital of his sins the penitent reveals the fact that he had wronged the peasant girl whom the apostate had been asked by the revolutionists to marry; whereupon Sir Forbes-Robertson who was acting the part of the confessor, depicts by "the clinching of his left hand," the struggle going on in his mind. Shall he kill the penitent or absolve him? He elects the latter and after marrying the twain and helping them to escape, reveals himself on the balcony in his monk's garb and is promptly shot by the guards in the presence of the audience.

Although the play is a translation of the French, it reeks with *invraisemblances*, a reproach which good French writers abhor. Escaped monks do not usually carry their robes with them, especially when flitting about peasants' huts in such dangerous times as the French Revolution; nor were they likely to be schoolmasters among people who are alleged to have been abnormally poor and illiterate; nor were French huts in those days supplied with balconies, but one was needed for the concluding thrill; nor should Sir Forbes-Robertson devote his great ability to portraying what is essentially offensive to Catholics and other respectable people. He is evidently affected by the public clamor for what is horrible, and like so many others yields to it. Indeed the sense of propriety seems to have entered into that state which the late Mayor Gaynor described as "intellectual spissitude." Thus for instance the unspeakable Gaby Deslys whose floral family or stage name is in violent contradiction with her conduct, asks a parson who has written a play to let her into the caste, because she says "it is a highly Christian and moral performance." Gaby has lost her right to talk on such subjects.

But she has a rival in Roland B. Molineux "who," the press reminds us, "once stood within the shadow of the electric chair," and has just married after his divorce. Assuredly the galaxy of distinguished dramatic authors must be delighted by the apparition of this effulgent luminary. Indeed, David Belasco is quoted as "expecting great things from this vice drama and does not propose to relinquish his right in the Criterion before next Spring."

Meantime the Rockefeller Report on White Slavery which was generally denounced as unfit for circulation is to evade the condemnation by getting before the public in another and more

dangerous fashion. The Universal Film Company has dramatized it under the title "The Traffic in Souls," and according to the *New York Times* of November 3, "the pictures, which, it is said, will be more realistic than several of the vice plays, are to be produced under the direction of the Traveler's Aid Society and other organizations which look out for the welfare of young girls in the cities. They are to be put on the picture screen in a New York theatre for a special performance at an early date.

"The pictures are staged," said one of the officers of the society, "to depict vividly the inner workings of the vice interests in New York City, and the snares that are being laid for young girls as described in the report. It shows the nets that the 'agents' prepare at the large steamship piers, at the railroad stations, at the dance halls, and the stores. Considerable stress is placed, too, upon the systematization of the vice interests, and the division of the spoils and profits.

"Ever since the Rockefeller report was issued, heads of settlements and social workers from all over the country have urged us to present the white slavery peril so that it would provide a lesson and a warning for every young girl. This we have endeavored to do, and in such a manner as to show them the way to escape the pitfalls. We have shown none of the glamour of vice, and have portrayed only its horrible, repulsive side, so that no phase of the life may appear in the leastwise attractive. As the picture stands, we believe it to be a tremendous warning for all young women all over the world, and for that reason, we are going to send it to every country for presentation."

This pious resolution of a money-making concern to display "the inner workings of vice" will not, as its promoters assure us, "be a tremendous warning for all young women all the world over." On the contrary it will be a most effective means of disseminating vice and in extending the very traffic it proposes to suppress.

"The promoters of this scheme," says the *Times*, "are incurring a fearful responsibility," and the question naturally arises, are the decent people of this country or any other country going to permit them to incur this responsibility? If New York fiercely pursued and jailed the systematized and organized band of fire-fiends who were destroying life and property in the Metropolis, why is there not some law to prevent the men who deliberately plan such a world-wide havoc in human souls, whether it be for the purpose of gain or because of the insensate philanthropy behind which it screens itself. It costs about a dollar to see an indecent play, but with this latest moving-picture scheme, millions of hitherto innocent children can purchase damnation for a nickel. Something should be done and done quickly.

EDUCATION

Parochial Schools Use Facilities of Public Schools—Professor Adams, London University, on American Schools.

Mention has been made several times in this column of the interesting situation which in Altoona, Pa., grew out of the most recently enacted school code of Pennsylvania. One section of that code provides for manual training schools and other auxiliary adjuncts to the ordinary common school course. The Catholic tax-payers of Altoona made the claim that their children, although attending the parochial schools of the city, should share in the opportunity for training existing in the splendidly equipped manual training department of the public schools. The claim was not allowed by the school board and a legal battle followed in the Courts to be determined whether parochial school pupils could be justly excluded from these auxiliary institutions provided for by the new Educational Code of the State. The Judge of the County Court, to whose lot fell the first learning of the case, decided that not only do the pupils of the Parish schools have the right to attend any one or all of the courses

offered in the city's public schools as they may desire, but that every private school scholar enjoys a similar right. His interpretation of the disputed section of the new code was later fully approved by the Justices of the Supreme Court of Pennsylvania, and the Altoona parochial school pupils were permitted to register regularly for the extra courses in the city schools whilst attending the parish schools and receiving the rest of their education there.

A like happy combination was effected some time ago in Grand Rapids, Mich., without any recourse to the Courts having been required. Three years ago the department of manual training in the public schools of Michigan City was opened to the children of the parochial schools, and the experiment of admitting these to its advantages at the close of the afternoon's sessions in their own institutions is proving most successful. The City Superintendent at the time contended that the children of Catholic taxpayers should be welcomed to any part of the public school curriculum of which they wished to avail themselves. During the three years the attendance of the parochial school pupils at the afternoon courses in the training school has increased 100 per cent., and the results have been satisfactory alike to both public and parochial school authorities. It has even been suggested that the Sisters who teach in the Catholic schools be given opportunity to enjoy the facilities at hand for manual training instruction on Saturday mornings.

It is useful for us to have the independent judgment of outsiders confront us now and then, it helps to take us out of a groove and to avoid the complacency of mere subjectivism. Such an opportunity comes to American schoolmen through the candid statement of the impressions left upon the mind of Professor John Adams, a well-known Professor of Education at the University of London, who had lately made an intimate study of American schools. Shortly following his return from America, where he gave a course of lectures on "Education" to students in the universities of Colorado and Illinois, Professor Adams was interviewed by a representative of the *Morning Post* of London. His general view of educational condition with us is favorable, more so than one usually finds to be the case with an Englishman speaking of America.

"In everything educational they are just a bit ahead of us, whether in good or evil," he said to the *Post* interviewer. "A very great interest is taken in education; it is regarded as a living force which counts materially, and not as a something extra—the average Englishman's view, I am sorry to say. Perhaps the shadow of the sectarian problem is beginning to rise in America in the case of the Roman Catholics, who, I think, will soon begin to ask for separate schools. But in the meantime the Americans are free from our chief difficulty, and education on the other side of the Atlantic is generally in a very live condition, less bookish than ours and readier, almost as a consequence, to introduce the other media which are in more direct touch with the world around. Scouting, for instance, has a better chance in their schools, and everywhere I found the liveliest interest in Sir Robert Baden-Powell's work."

Professor Adams finds it a "singular fact" that while women predominate in American education, almost all the chief administrative posts are held by men. He notes some striking exceptions, such as the "famous Mrs. Young, City Superintendent of Schools in Chicago." Freedom between teacher and child is a "main characteristic of education in the States" is another fact which the London Professor comments upon. "The pupils," he remarks, "are always more prominent than with us; the teacher is less often in the limelight. This freedom of intercourse, he adds, is begin-

ning to develop in English schools; perhaps, in America, it is carried to excess, and a little more restraint, a wholesome strain of austerity were better for the nation.

According to Professor Adams, the predominance of women among the teaching body may account for much.

"I have nothing but admiration for the work of women teachers, but it seems to me that the kind of order maintained by a woman in a class of boys ranging in age from 13 to 15 is not, somehow or other, the most healthy type of discipline. In America this employment of women in the teaching of the highest classes of the boys is altogether an economic question. Men regard teaching as a mere stepping-stone which they leave as soon as they can stride to the next—it is not at all an organized profession for men—and this fact explains what at first surprises one, that so many Americans distinguished in the law and in politics have at one time or another been schoolmasters. We in Britain may, sooner, or later come face to face with the problem of a dearth of male teachers. The proportion of women over men in our schools has gradually increased under the Education act. In Scotland, in 1888, the numbers of men and women certified teachers were, I think, about equal, but women are now preponderating there."

In visiting the schools of the country, Professor Adams was particularly impressed by the cheerful brightness of the atmosphere pervading them,—a "sense of gladness" he found running through the whole of our educational system.

"The Americans do not put up shabby buildings in dingy streets," he remarks, "as I lately have seen in the South of France, but make their schools the centre of social life. Parents visit the schools frequently while lessons are going on, and in many cities the Parents' Associations are doing good work in creating closer interest between home and school, citizen and teacher. Here, again, however, it is mostly women; their husbands are too much absorbed in business to give heed to these matters. 'When do you see your children?' I would ask an American father. 'Oh, on Saturday nights and Sunday mornings,' would be the answer nine times out of ten."

The general good behavior of the American child calls for very complimentary reference in the English schoolman's review of his visit. He naively admits that this is not the usual impression made by our young people upon foreigners, but his experience happened to be a more pleasant one than is usually the case. However, he is candid enough to admit that the children of America are *sui generis*.

"One may put it that there are no babies in America—they seem to start life grown up. Whatever may be the case elsewhere, in America it is true, as Professor Bagley puts it: 'A child is the most serious thing in Nature.' Certainly there is almost no baby talk, which, of course, is psychologically right, but a certain human charm seems to be lost in consequence. In the schools corporal punishment is not used, which often makes it trying for the teacher, there being no stern disciplinary background, and that is really all the cane is in English schools."

Very probably Professor Adams would have modified his opinion somewhat had he had occasion to deal more directly with the young people in the schools of the United States. The lack of the "stern disciplinary background" does indeed make it trying for the teacher,—so trying that in the closing session of the great meeting of the National Educational Association held in San Francisco some years ago, the representative public school teachers of the land there assembled did not hesitate to frame a strong indictment of the young people in their charge. Deploring conditions which "demand the

earliest thought and action of our leaders of opinion" the Association called attention to four counts marking youthful tendencies among school children of to-day: "A tendency toward a disregard for constituted authority; a lack of respect for age and superior wisdom; a weak appreciation of the demands of duty; a disposition to follow pleasure and interest rather than obligation and order."

One other interesting comment may be noted in Professor Adams's interview.

"The people who are worst paid in the States," he said, "are the thinkers and idealists—teachers, clergymen, professors, Judges—these are, in this sense, the intellectual salt of the earth. Teachers have little social prestige, but professors are highly honored. They are regarded, perhaps, as clever 'cranks' by the business men, with the feeling, it may be, that though they are of no use in the really important business of life, they add somewhat to the national reputation. This was Cecil Rhodes's view, and probably is Mr. Carnegie's!"

M. J. O'C.

SOCIOLOGY

Shall We Protect, or only Befriend Emigrant Girls?

At a meeting of the General Committee of the Society for Befriending Girls, an unpleasant fact came out which tends to show why, notwithstanding the efforts of those engaged in the work, the results are not always completely satisfying. The society was originally styled, for the Protection of Girls. A member asked the reason of the change. He was told that among English girls the word "protection" was always taken to imply rescue work, and consequently its use alienated those for whom the society was working.

The statement was confirmed by a member from Scotland, by another from Montreal, by a third from Boston, and by a fourth from Brussels as regards English girls only. A member from Dublin, we are glad to see, denied that any such notion prevailed among Irish girls; and it was acknowledged by the authorities of the society, that the change had been made in the face of strong opposition; one member having resigned on account of it.

At first sight one might look upon the change as insignificant, and wonder why any should have opposed it so far as to make it the reason of abandoning the society. A little reflection will show, we think, that the change is a radical one. In itself the term "protection" has no connection whatever with the term "rescue." The former signifies the averting from one of a threatening danger: the latter, a drawing one out of the danger already in possession. We protect travellers by sea from shipwreck by all sorts of devices and they enjoy a safety they would not have otherwise: we rescue them from shipwreck by means of lifeboats when their ship is on the rocks and the sea is on the point of swallowing them up. So too the society in question protects emigrant girls, leading them in safety to their destination: to rescue them supposes they have fallen into the hands of their enemies, and is an entirely different work. It is noteworthy that the objection to the term "protection" comes from girls who have lived under Protestant influences, English and American girls. Irish and Belgians, and other Catholics from the continent find no fault with it. We think we are not far wrong in tracing the root of the objection in that independence, that impatience of control, as characteristic of Protestantism, as dependence, submission to authority, are of Catholicity. The Catholic girl in a purely Catholic atmosphere, looks to her pastor for guidance. If she proposes to emigrate she will discuss the matter with him. Should he indicate dangers that may threaten her, she appeals for protection, and will make it a matter of con-

science to follow his directions and to put herself into the hands of those he designates as protectors. The Protestant spirit is the opposite of this. It is the spirit of private judgment, of self-reliance. The girl imbued with it holds herself free to avail herself of the protection offered her or not, just as she pleases. She dislikes the word "protection," because it implies insufficiency on her part, and therefore a moral obligation to subject herself to the guardianship of others: she approves "befriending," because it leaves her free to accept or reject the "friendship" offered.

If, therefore, the society is to do its work thoroughly, it must stick to the idea of protection, and those who are to be the objects of its care, must be educated up to the conviction that what they need to save them from the dangers that threaten is not friendship, but protection from the moment they leave their homes until they are handed over to their friends in a foreign land, or to those who can be trusted to give them honest employment. This is the more necessary, because everyone with experience knows that those are least ready to accept the society's proffered friendship, who through ignorance of danger or lightness of character, need it most.

The defenders of the change say that the English speaking girls' objection to the term "protection" comes from the fact that it implies in English speaking places, rescue work. But this does not invalidate what we have said about the root of the objection. It implies rescue work, merely because the Protestant spirit is strong in such places. A girl is supposed by that spirit of insubordination to be able to take care of herself, until, by a miserable fall, she has proved herself unable to do so. The idea is utterly false; and Catholic societies should lay a solid foundation for their work by combating it. At no time have Catholics, high, low, rich, poor, educated and simple, city-bred and country-bred, needed that continual protection against error and sin, which it is the function of the Church to give them, more than to-day. Thoughtful men have said much of late years on the "infiltrations of Protestantism." Of these the most insidious, perhaps, is the spirit of independence and self-sufficiency which makes too many Catholics impatient of being protected. They know better than their Holy Mother, and are even ready to teach her. This spirit appears from time to time amongst those who undertake Catholic social works, threatening both work and workers with disaster.

H. W.

We have during the past two weeks chronicled the beginning or more complete development of various social movements conducted under Catholic auspices. A free lecture bureau has now been founded at Buffalo under the honorary presidency of Bishop Colton and the direction of Rev. F. X. Sindele, S.J. The Alumni Sodality of Canisius College has pledged itself for the success of the work, which is to be carried on under its auspices. The lecturers are men who have devoted themselves to the special study of social topics, and it is hoped that the course will eventually cover the entire field of social, moral and religious questions. Twenty-six lectures are offered at present, dealing with socialism, education, and the various industrial, civic and reform problems. "For the attainment of better results," the circular issued by the Canisius College Free Lecture Bureau states, "it was thought advisable not to restrict the lectures to a fixed place or time, but rather to offer the various parishes and Catholic societies the opportunity of having them held in their own halls and at such times as will offer the people the greatest convenience." This plan will presumably be found most practical.

PULPIT, PRESS AND PLATFORM

The *British Review* for October, 1913, expresses its opinion as follows about Sir Oliver Lodge's latest utterance on his favorite subject of Psychic Research:

"Sir Oliver Lodge has won for himself a high position in the estimation of his countrymen, but we question whether his undoubted eminence is not largely due to other qualities than those of science. Parts of his presidential discourse to the British Association seem to us to afford evidence rather of skill in speech than of precision in thought, so that we hesitate to follow Sir Oliver, even when he tends towards conclusions which on other grounds we ourselves accept. Let us take one instance of what we mean.

"The President, as was to be expected, spoke, though not at length, of the evidence of a life after death that, according to him, is furnished by psychical research. There is a great danger that imperfectly instructed Christians will in increasing numbers attempt to buttress their faith with arguments derived from this source. The evidence, if evidence it be, is in large part gathered in an atmosphere of such fraud on one side and—we say it boldly—of such credulity on the other side as to breed the gravest suspicion in the minds of reasonable men. But let us assume that the investigators do sometimes establish communication with spiritual beings. Even so, there is not the shadow of a guarantee that those beings are the disembodied spirits of men and women. A Christian ought to reflect that far more probably they are devils out of Hell masquerading, for the destruction of souls, as the spirits of the departed, and he would do well to remember the condemnation that Holy Writ pronounces on those that resort to such. Fraud or familiar spirits—surely in neither can one find a fitting buttress for faith.

PERSONAL

Father Antonio Christofaro, pastor of Grisola, Calahic, recently celebrated his one hundredth birthday. He is in perfect health, and celebrated his daily Mass on his birthday. The Holy Father honored the venerable ecclesiastic with an autograph letter of congratulation, according him the Apostolic Benediction.

Holy Cross College, Worcester, Mass., is proud of the election of an alumnus as Governor in the person of David I. Walsh. In celebration of the event President Dinand declared a full holiday for students and faculty on Nov. 6. Last Monday night there was a jubilation meeting at the college, at which the Governor-elect was the honored guest. The new Governor of New York, Hon. Martin H. Glynn, and the Hon. John Purroy Mitchel, mayor-elect of New York are former students of St. John's College, Fordham.

Edward H. Thompson of Cambridge, Mass., has taken paper pulp casts of the Temple of the Jaguars at Chichen Itza in Yucatan, from which he is to execute for the American Museum of Natural History in New York a full-sized model of this remarkable survival of the architectural of the Toltec or Maya race, from which the Aztecs "kindled the flames of their civilization." The site on which the temple stands was bought some time ago by Mr. Thompson. His reproduction of the Temple of the Jaguars will be the architectural feature of one of the entrances to the Museum's new wing.

Senor Pidal y Mon, one of the grandest figures in Spain, has passed away. He was a great Catholic, and it is interesting to observe that, though a layman, he made a full course of Thomistic philosophy and theology with the Dominicans under

the guidance of Fray Gonzalez Ceferino, afterwards Archbishop of Toledo. He knew the "Summa" of St. Thomas almost by heart, and worked arduously for the revival and wide diffusion in Spain of scholastic philosophy. One of the greatest Spanish orators of the century, his thoughts, his very phrases, were colored by his deep acquaintance with St. Thomas. He played a leading part in the exciting politics of his time, and was one of those who fought strongest against the Revolution in the seventies, and procured the restoration of the Bourbon monarchy. He filled the highest posts in the government of the country, being several times Conservative President of Congress. It was he who in one of his greatest orations compared the law of guarantees under which the Pope lived in Rome to the superscription placed by Pilate over the head of Our Lord.

ECCELESIASTICAL NEWS

The following is the letter recently sent by Cardinal Merry del Val to Lord Rothschild in regard to the Jewish Ritual Murder trial:

Segreteria di Stato, di Sua Santita,
18th October, 1913.

My Lord,—

In reply to your letter of October 7, I am in a position to certify that the typewritten copy of Ganganelli's report to the Consultors of the Holy Office is substantially authentic. I am able to give you this assurance after inquiries made at the Holy Office, where the original document is kept. As to the extract of Innocent IV.'s letter, there can be no doubt of the accuracy of Raynald's quotation, which is confirmed by the fact of Ganganelli citing it in his report.

Trusting that this declaration may serve your purpose,

I have the honor to be, my Lord,

Your obedient servant,

R. CARD. MERRY DEL VAL.

In forwarding this correspondence Lord Rothschild explains that the documents which he submitted to Cardinal Merry del Val were copies of an Encyclical issued by Pope Innocent IV. in 1247 and quoted from Raynald's "Annales Ecclesiastici," and of an elaborate report dealing with all known cases of alleged ritual murder, drawn up by Cardinal Ganganelli, afterwards Pope Clement XIV., in 1758. The Encyclical emphatically declares the charge against the Jews to be false, and points out that the belief that it is warranted by Jewish teaching is totally unfounded. Cardinal Ganganelli's report, which was occasioned by a trial very similar to the Beiliss case, and in which, curiously enough, the then ecclesiastical authorities of Kieff were concerned, not only decided against the prosecution in that case, but reviewed many other cases and expressed the opinion that in all except two there was absolutely no evidence of Jewish guilt. In regard to the two exceptions the Cardinal's opinion was doubtful, and he declared that in any case they could have no compromising bearing on Jewish teaching in general. On the general question of the possibility of ritual murders among Jews, he held that the Encyclical of Innocent IV. and similar Encyclicals of Gregory IX. and Gregory X. were conclusive. Finally he appealed to the many Bulls and Encyclicals of other Popes extending protection to the Jews as evidence that the Church could never have believed that Judaism countenanced ritual murder.

The Presbyterians of New Zealand are seemingly not content with the work done in the secondary schools of the State and are entering upon a policy of building colleges of their own. One such Presbyterian college for young women will be opened next February at Havelock North and another is projected for Dunedin. The New Zealand *Tablet* welcomes this inauguration on the part of the Presbyterian body of a denominational educa-

tional policy, since it is at least a partial affirmation of the principle for which Catholics are always contending that for Christians the true ideal in education is the school permeated through and through with a religious atmosphere. This movement of Presbyterians towards denominationalism in education, the *Tablet* believes, is a sign of the times, and it will not end with the building of a few secondary schools for girls.

A Scripture Conference Class for ladies will meet at St. Regis Cenacle, 140th Street and Riverside Drive on the second and the fourth Thursday of each month of the winter and the spring, at half-past three. The opening conference was held on Thursday, November 13. Those who wish to attend can get further information from the Rev. Mother Superior, or from Miss Edith R. Wilson, 47 Second Avenue, New Brighton, S. I.

While celebrating Mass at Harbor Grace, Newfoundland, on October 19, Bishop March was fired upon and slightly wounded by a member of the congregation, James Hare, who is believed to be demented. Hare fired two shots at the bishop before he was seized and disarmed. One bullet grazed the bishop's head inflicting a flesh wound; the other went wide. After having his head bound up the bishop continued the service.

The Very Rev. William Joseph Ring, O.M.I., of Inchicore, Dublin, now in his seventy-ninth year, fifty of which have been spent in the priesthood, still possesses much of the vigor and energy of earlier years. Father Ring is one of the founders of the mission of the English martyrs, Tower Hill, London, where later he became Superior and built the present fine schools. Speaking in reminiscent mood to a representative of the London *Catholic Times*, Father Ring recalled recently the humble beginnings of the Tower Hill Mission, upwards of half a century ago. Before the erection of the splendid new church the thousands of Catholics of the big scattered district had to be contented with a very insignificant building, which held about one hundred people. A temporary church, made of galvanized iron, served for a considerable time. The first appeal was not for money to build a fine church and presbytery, but to erect schools for the children who were running wild through the streets. Catholics, Protestants and Jews contributed. The schools were begun, the cornerstone being laid by the Princess Marguerite of Orleans.

OBITUARY

In the death of Sister Mary Cordelia, at Mount St. Vincent, on November 3, the Sisters of Charity of New York have lost a valued member and the Catholic educational body of the diocese a trained, efficient and devoted worker. Sister Cordelia entered the Community in June, 1885, and was soon made a member of the teaching staff, and later became directress of that institution which, under her guidance, made marked progress, looking forward even then to the culmination since reached of a college course. In 1906, she was attacked by a serious malady, that caused her retirement from active duty for more than a year. On the opening of the College of Mt. St. Vincent in 1910, she was recalled to the Mother House to assist in the great work. Early in 1913, she was again stricken, this time not to recover. Sister Cordelia was not an ordinary character. Her personality was strong, her ability marked. Her advice in educational matters was eagerly sought, not only by members of her own community, but by others far and near. In the progress of the Sisters' Summer School at Washington, she took a deep interest, heading, for two successive summers, the little colony of Sisters who attended from Mt. St. Vincent. She will long be missed by her co-workers.